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The
CHRISTIAN CENTURY

Published Weekly

On Saving Civilization

Epistles from Japan

Editorials

Prayer That Prevails

By George W. Carver, Glenn Clark, Rufus Jones and Muriel Lester

The Coming Spanish Reformation

By David Lord

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In This Issue

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The CHRISTIAN CENTURY

May 8, 1940

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Contents

Editorial
- Editorial Paragraphs 595
- On Saving Civilization 598
- Epistles from Japan 600

Quintus Quiz: Finding It in a Book 602

Contributed Articles
- Prayer That Prevails, by George W. Carver, Glenn Clark, Rufus Jones and Muriel Lester 603
- The Coming Spanish Reformation, by David Lord 604
- Lutheran Preaching Takes a Turn, by T. Benton Peery 606

Books
- How Character Develops, by Fritz Kunkel and Roy E. Dickerson 608
- Books in Brief 609
- Books Received 610

News of the Christian World
- Correspondence from Denver 612
- Methodist General Conference 612
- Correspondence from Chicago 614
- Correspondence from New England 614
- Correspondence from Cleveland 615
- Correspondence from New York 616
- Correspondence from Kansas City 617
- Correspondence from Scotland 618
- Correspondence from England 618
- Correspondence from Southern California 619
- Correspondence from Geneva 620

Current Feature Films 622

Calendar of Coming Events

May 6-9. Disciples Annual State Convention, Springfield, Mo.
May 8-11. North American Administrative Committee and World Council, World's Sunday School Association, Lake Mohonk, N. Y.
May 10-12. Institute on Cooperatives, Church of the Brethren, Richmond, Va.
May 12. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.
May 13-15. Disciples Annual Convention, Portland, Ind.
May 13-16. Illinois Synod, United Lutheran Church in America, Chicago Heights.
May 15. New England Methodist Conference, Westfield, Mass.
May 15. New York East Methodist Conference, Brooklyn.
May 15, 16. Interchurch Convention, Massachusetts Council of Churches, Worcester.
May 16. General Assembly, Presbyterian Church in the U. S., Chattanooga, Tenn.
May 17-19. War Resisters League Annual Conference on Militant Pacifism, Northover Camp, Bound Brook, N. J.
May 17-26. Hull House 50th Anniversary, Chicago.
May 19. International Good Will Sunday.
May 21-26. Northern Baptist Convention, Atlantic City, N. J.
May 22. General Assembly, United Presbyterian Church, Buffalo, N. Y.
May 22. Southeastern Jurisdictional Methodist Conference, Asheville, N. C.
May 23. General Assembly, Presbyterian Church in the U. S. A., Rochester, N. Y.
May 23. Northern New York Methodist Conference, Watertown.
May 26-June 1: Church Conference of Social Work, Grand Rapids, Mich.
May 28. South Central Jurisdictional Methodist Conference, Oklahoma City, Okla.
May 28. Central Jurisdictional Methodist Conference, St. Louis.
May 28, 29. Annual State Conference, Rural Church Workers, Lisle, N. Y.
May 29. Vermont Methodist Conference, Montpelier.
June 3-8. Rural Church Institute, Durham, N. C.
June 3-8. North Carolina Pastors' School, Durham.
June 5. Baltimore Methodist Conference, Westminster, Md.
June 5. Michigan Methodist Conference, Traverse City.
June 5. New England Southern Methodist Conference, Providence, R. I.
June 5-12. Annual Conference, Church of the Brethren, Ocean Grove, N. J.
June 6. North Indiana Methodist Conference, Warsaw.
June 6-11. General Synod, Reformed Church in America, Buck Hill Falls, Pa.
June 9-14. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 10. Interdenominational Day, Findlay College, Findlay, O.; Otto A. Piper, lecturer.
June 10-13. Annual Meeting, Foreign Missions Conference of North America, Swarthmore, Pa.
June 10-15. Methodist Student Leadership Training Conference, Lake Junaluska, N. C.
June 12. Southern Baptist Convention, Baltimore, Md.
June 17-22. Methodist Student Leadership Training Conference, Battle Ground, Ind.
June 19-26. General Synod, Evangelical and Reformed Church, Lancaster, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
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EDITORIAL

WAR on the propaganda front divided attention last week with military operations in the field. The psychological attack which Ribbentrop launched for the capture of neutral approval of the German invasion of Norway consisted of a "white paper" containing what were alleged to be British secret documents revealing a plan for an Allied invasion of Norway with Norwegian approval. The Germans simply beat the Allies to the punch, at the same time forestalling the move of the perfidious Norwegians to scrap their neutrality without warning. There are now therefore available two explanations, both given out by the same authority but scarcely consistent: (a) The German invasion was a friendly act designed solely to protect Norway from the possibility that the Allies might try to make it a battlefield. (b) It was a hostile act designed to carry the war not only into but against Norway because Norway had already joined up with the Allies. Take your choice. But it must be a choice; one cannot have both. There are difficulties in the way of choosing either. Against the first is the fact that German procedure in Norway was, from the first, that of a hostile invader, not of a friendly protector. Against the second are certain inconsistencies in the matter of dates. The documents were "discovered" on April 23. It is therefore not easy to see how the Allied plot which they disclosed could have furnished more than an *ex post facto* excuse for the German invasion on April 9. True, it is claimed that the British invasion was set for April 6 and 7. But it did not occur then, and it is evident that the German under-cover invasion began much earlier.

Ribbentrop Explains Invasion of Norway

Germans Take the First Trick in Norway

BRITISH officialdom admits that the Germans have "taken the first trick" in the game for the occupation of Norway. The figure of speech does not disparage the importance of the struggle, and probably was not intended to, though it was doubtless designed to suggest that getting an initial lead does not mean winning the contest. The German forces entered Norway with a flying start. Norway, it now appears, completely unprepared for resistance and unmobilized, was in much the position of a householder who answers the bell expecting a casual caller or, at worst, the census-taker, and finds a robber thrusting a gun into his face. It was this, more than treachery in the army, which seems to have opened the way for the almost unopposed occupation of Oslo and its vicinity. The British cabinet is still trying to explain, both at home and abroad and especially in Norway, why the Allies were also caught flat-footed. It is an understatement to call the taking of Oslo, the control of the lines of communication toward the north and the occupation of the best ports on the western coast merely the "first trick." But letting it go at that, the German motorized units have, as fully confirmed reports now indicate, closed the gap in the German lines from Oslo to Trondheim, and that is, at the very least, the second trick. But in the light of the German boast, at the time of the invasion, that "no British or French soldier will ever be seen in Norway," is is clear that the German game will be no such "grand slam" as was anticipated.

Churches Can Aid The Refugees

THE PROBLEM of the refugees continues and grows no less. Many who have been victims of racial or political persecution abroad have got their clearance and are congregated at neutral European ports awaiting the means of transportation. Funds are needed to help them. Others have reached New York and are stalled there. The purpose of their coming cannot be accomplished unless many of them are dispersed among other communities. The churches are being called upon by the Federal Council to participate in this service. It is a reasonable call which should be heard and heeded. These exiles, uprooted from their old homes and set adrift on an alien continent, need three things: transportation from the place of their temporary shelter (generally New York) to some relatively permanent abode; maintenance over a period

of months or until employment can be secured; social and economic integration into the communities which receive them. The first two of these require money; the third calls for an active effort of good will in terms of personal service; all three give opportunity for the practice of Sermon-on-the-Mount and good-Samaritan Christianity. Dr. Charles S. Macfarland, general secretary emeritus of the Federal Council of Churches, has been brought back from his retirement to promote and direct the resettlement of refugees through the churches. He suggests the formation of local committees to provide the necessary funds and (not a bit less important) to give personal help to the refugees in making social adjustment to their new homes. Here are possibilities for an "Americanization" program that will have all the merits of what has usually gone under that name and some more besides. Write to Dr. Macfarland about it. His address is: Mountain Lakes, New Jersey.

Is the Practice of Medicine More Or Less Than a Trade?

WHEN the United States court of appeals for the District of Columbia held that the American Medical Association, two of its subsidiary societies and their officers were subject to indictment under the Sherman anti-trust act on a charge of conspiring to put the Group Health Association out of business, it rested its decision on the assertion that no exemption from the law could be claimed on the ground that the practice of medicine is a learned profession and not a "trade." Many doctors, though by no means all, have resented this as an insult to the profession and its practitioners. The Medical Society of the County of New York had a recent heated session on the subject, eventuating in a resolution denouncing the court's decision, but not before strong words had been spoken in defense of it. One doctor sagely remarked that the best way to avoid classification as "tradesmen" was not to act like tradesmen. Dr. E. P. Boaz, of Columbia University's College of Physicians and Surgeons, declared that the indicted societies had used "crude methods comparable to the strong-arm methods of certain labor unions." He said: "I do not relish the opprobium of a suit against the leaders of organized medicine, but by their conduct they have brought this trouble on themselves and have sullied the good name of organized medicine." A loyal defender of the A.M.A. declared that "whether we agree or not with the actions of those [indicted] officers, we should not let them be put in jail for their ethical decisions." The motto seemed to be, "Our officers, right or wrong." This controversy interests laymen no less than physicians. No one wants to see this noble profession insulted. But is it being insulted when it is denied the right to employ methods of throttling competition which are forbidden in business? Is it really defending its honor when it claims the right to protect its "ethics" by practices which are not only unethical but illegal on the level of mere business? It should be remembered that the original case out of which this controversy grew did not involve any question of the quality of the professional services rendered. It dealt solely with the method of paying for them. Every profession has in it some elements of a trade. It trades services for compensation. To the unbiased observer it does not seem unfair that the "trade" aspects of a profession should be subject to laws governing restraint of trade.

Who Controls Public Policies Of Legion of Decency?

UNDOUBTEDLY the bishops who make up the episcopal committee on motion pictures of the Roman Catholic Church in the United States control the Legion of Decency's appraisals of the moral quality of theatrical films. Probably no one seriously tries to influence their opinion or that of their executive assistants on such matters. But that is not the whole story. Ever since the office of the Legion of Decency was moved from Chicago to New York in 1936 it has had upon its board a number of distinguished Catholic laymen headed by ex-Governor Alfred E. Smith and including James A. Farrell, former president of the United States Steel Corporation, Martin Quigley, publisher of three large motion picture journals, George MacDonald, public utilities magnate, and John Raskob, capitalist. Here is as fine a group of socially backward-looking gentlemen as one could easily find. Mr. Quigley is the only one of the lot who has had much to do with motion pictures. His point of view is clearly set forth in his judgment of the picture, "The Grapes of Wrath": "The picture is a new and emphatic item of evidence in support of the frequently repeated assertion in these columns that the entertainment motion picture is no place for social, political and economic argument." Mr. Quigley is not unaware that the Big Eight, who supply most of the advertising revenue for his journals, are vigorously opposed to the Neely bill to outlaw block-booking. Mr. Quigley himself went to Washington in 1936 and testified against the bill at the public hearings held at that time in the House of Representatives. Before these lay members were added to the Legion of Decency many of the more progressive organizations among the Roman Catholics supported the Neely bill. Today these are silenced, though unconvinced. This situation surpasses in importance the present critical status of the Neely bill. If the Legion of Decency, with such laymen in control of its public policies, finds itself confronted with larger social, economic and military issues, the direction of its decisions will be easy to forecast. To liberal minds, the prospect is ominous.

Pension Boosters Are Keeping in Practice

TWO MINOR pension bills were vetoed by the President a few days ago. One was repassed over the veto by the House of Representatives; the other was not. The bill which would have increased the pensions of 362 Civil War widows by ten or twenty dollars a month was allowed to die under the veto. On the one granting about $7,000,000 to certain Spanish-American War veterans, the veto was overridden. The sums involved in these measures are negligible, as such things go in these days. They are significant only as illustrations of the eternal persistence of the pension boosters, who keep themselves

fit by this sort of light exercise while preparing for the big drive on the treasury for a general pension for all World War veterans. Don't think that isn't coming. Yes, and the vote on these two little bills was also significant as indicating the strength that any pension bill has in Congress, however weak its merits. The President's reasons for his vetoes were as cogent as any reasons could ever be. In one case the House somewhat reluctantly yielded the point. In the other, which had even less excuse and carried ten times the appropriation, it stood firm for the veterans. The particular point in this measure was that certain veterans who had seen service in the Philippines should be entitled to receive travel pay and subsistence for the period from the end of the war until their final discharge. That sounds innocent. But the travel pay was to be at the rate of one day's pay and one ration for each twenty miles traveled—clear across the Pacific Ocean! No, they did not swim, nor did they come by rowboat. Moreover, to quote the President's words, "each individual concerned has already received transportation and subsistence at government expense for the journey performed, in addition to full pay for the entire time." That was the bill that the House passed over the veto by a vote of 274 to 82. But this is only minor graft. Wait till the pensioneers swing into action with their big bill.

Peaceful Picketing Gets Supreme Court Sanction

ANTI-PICKETING laws of California and Alabama have been invalidated by the federal Supreme Court's decision that they violate the constitutional guarantee of free speech. The ground of the decision may seem a little surprising, for it has not been customary to think of picketing as primarily a form of speech. Yet the argument seems sound and the conclusion is praiseworthy. It carried the approval of eight members of the court, only the staunchly conservative Justice McReynolds dissenting. When picketing is not accompanied by violence, as both parties agreed that it was not in the cases under consideration, it is, said Justice Murphy who wrote the majority opinion, a form of free discussion, a legitimate method by which striking workers can get their side of the case before their fellow workers and the public. It is still a matter for determination in each specific case whether the activities of pickets are confined to free discussion or whether they include also violence and intimidation. The court's decision cannot be cited in defense of discussion carried on by brandishing lengths of lead pipe or by threats of personal assault or by jamming the entrance of plants to the exclusion of employees and customers. But the burden of proof now rests upon those who allege that such violence is used. Picketing is not punishable as such. By the same logic it would seem that the publication of arguments on a labor question by employers should not be considered as *ipso facto* a threat of discrimination against workers who do not accept their views. Here also the question should be treated as one of fact to be determined by the evidence. This matter of free speech and free discussion works both ways, and it is of the essence of it that it includes the right to express opinions that are not generally popular among those to whom they are addressed. The picketing decision is important because it assures to labor the right to use a useful instrument, and also because it lays upon labor a serious responsibility to use it lawfully and peaceably.

Why Should Easter Be A Movable Feast?

EASTER came early this year—so early that in many parts of the country it did not seem like Easter. The lovely springtime verses from Canticles did not fit into the March picture: "Lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." If Easter is to be, as it should be, a religious celebration of the coming of spring as well as of the resurrection, it ought not to be held under threat of a blizzard. The very word "Easter" comes from the name of the Teutonic goddess of spring. The Jewish passover, with which the earliest Christian observance of the anniversary of the resurrection was associated, came in April. Who ever suggested that the Christian Easter should swing across the calendar through an arc of six weeks, following the formula, "the Sunday after the first full moon after the vernal equinox"? It is a long story. It began with the unwillingness of the early gentile Christians to do anything that the Jews did. Detaching Easter from the passover, making it come always on Sunday, and setting its date in accordance with a succession of solar and lunar phenomena, is a monument to primitive anti-Semitism. The church wrangled for a long time about various methods of determining the date of Easter, but in this, as in many weightier matters, the Roman practice prevailed. All this is brought to mind by the news that Dr. Herbert Booth Smith, minister of Immanuel Presbyterian Church, Los Angeles, had a second Easter service at his church on the second Sunday in April, which, he argues with much cogency, should always be the date of Easter. That would, he shows, come very close to the original date, since the resurrection probably took place on Sunday, April 9, A.D. 30 (or possibly 29). The second Sunday in April would be more accurate as an anniversary and more seasonable for a festival of spring.

Catholic Growth Is Not in Numbers

THE NEW edition of the official Catholic Directory presents impressive statistics of what is probably the largest organization in the country except the Democratic party, the most closely organized, the strongest in the loyalty of its members, perhaps the richest, certainly the one with the largest number of trained full-time workers. The membership figures again fail to support either the hopes or the fears of those who think that the Roman Catholic Church may take the country at some time within the predictable future. The "Catholic population" (that is, infants and children included) is given as 21,403,136, which is a net loss of about 3,000 in the past year. This apparent loss, however, is due to a revision of the lists and the dropping of more than 200,000 names in the Brooklyn

diocese. The rest of the country showed a gain of almost as many as Brooklyn dropped. One wonders whether other dioceses than Brooklyn might not with equal propriety revise their statistics. Many Protestant churches could. But even a gain of 200,000 represents an increase of only about one per cent. The shutting off of immigration accounts for the decline of Catholic increase to a rate approximating that of the Protestant bodies. The number of priests (secular and religious) is given as 33,912. Nonclerical members of religious orders are much more numerous. There are 202 seminaries, 143 colleges and universities for men, 683 academies and colleges for women, 1,411 Catholic high schools, and 7,597 elementary parochial schools with 2,108,892 pupils. Other statistics which would be interesting if they were available, as they are not, would be the number of Catholic teachers in the public schools, and the per cent of graduates of Catholic high schools, as compared with public high schools, who go into training for teaching positions in the public schools. Catholic educational activity is not confined to parochial schools and other Catholic institutions.

On Saving Civilization

TWO paramount objectives command the devotion of the people of the United States in relation to the European war. One is to keep this country out of the conflict, the other is to bring every influence to bear to stop the war. Let us consider at this time the first of these objectives. That there is a fringe of our population which would like to repeat the experience of 1917-18, is no secret; but an overwhelming majority of the nation is convinced that this is not America's war, that our vital interests are not involved in a manner which requires our participation, and that there is no moral issue, transcending national interest, which would justify the sacrifice of American flesh and blood. It is Europe's war, and if it cannot be stopped short of defeat for one side and exhaustion for the other, the policy of America must nevertheless be governed by a determination not to be drawn into it.

This position of impartiality and detachment from the conflict is constantly exposed to influences whose effect is to undermine and weaken it by creating on a national scale the psychology of a divided mind. For one thing, the people have reason to question whether their responsible statesmen share the nation's will against involvement. For another, America's natural sympathies are preponderantly with one side, and it is difficult to subject these feelings to the discipline which national neutrality prescribes.

But the most potent influence tending to break down American neutrality arises from the confusion of the American conscience. It would be wrong to say that the American people are more idealistic or ethical than other peoples, but it is a fact that their moral idealism tends, and notably in international affairs, to operate without the same respect for realities which many other peoples display. This is only a way of saying that Americans are a highly sentimental people. Combine this sentimentalism with the restless activism for which the American temperament is famous, and one has a measure of the susceptibility of this country when the appeal is made to abandon the position to which it had committed itself with increasing purpose during the past two decades.

It is in the region of conscience that American neutrality is being attacked. We are being told that this is a war to save civilization, and that one side is really fighting America's battle. If conscience can be confused by the identification of the military struggle with high moral values whose preservation hangs upon the outcome, America's participation is virtually assured. The thesis that this is a war in defense of civilization and democracy is understandable when put forward by governments actually engaged in fighting. It is the nature of war to clothe itself with grandiose moral aims. But a neutral nation should be on its guard against accepting without critical examination an interpretation put forward by belligerents.

In the present war it is well to remind ourselves that there are more than a dozen neutral countries in Europe itself. Many of them possess as high an order of intelligence as America can claim for herself. Certainly, their knowledge of European politics is more accurate and realistic than our own. Their conscience, too, is as keen as ours, molded, as it has been, in many cases, by the same culture and religious faith. Yet they do not identify the military struggle with the cultural and religious issues which have arisen in Europe. They do not believe that this is a war in defense of civilization.

These European neutrals have a larger stake in the preservation of European civilization (and, in most cases, of democracy) than America has. Yet not one of them stands in such fear of the peril to its civilization that it is willing to join the fight to preserve it. Each is striving with all its power to maintain its neutrality. Each is determined not to fight unless it is invaded, or unless—as is probably the case with Italy—it envisages an enormous reward in the outcome. Holland and Belgium and Denmark and Switzerland and Sweden and Finland and Italy and the Balkan countries do not believe that civilization hangs upon the outcome of this war. Why should the United States alone among the neutrals be susceptible to this moralistic interpretation? These European neutrals, if they believed that civilization hung in the balance, could save it by taking sides. Are the people of Holland and Switzerland and Sweden less noble than the people of America? Are they less brave? Less Christian? Who will say so?

Yet the doctrine that the Allies are really fighting America's war, that British and French soldiers are dying to save American soldiers from dying—this doctrine is knocking persistently at the door of America's conscience. It seems odd that the same doctrine finds no favor in the conscience of the people of Holland! It will be time enough for the American conscience to give heed to it when the European neutrals, as neutrals, not as coerced belligerents, call upon the United States to join *them* in saving civilization by taking sides in the conflict.

The best practical cue to neutral America's duty in relation to the war is the attitude of the European neutrals. They hold that it is not their war and they are determined to keep out of it. Against pressures infinitely

more acute than any the United States can feel or will feel in any situation which may conceivably develop, they maintain their neutrality. They live in sound of the actual cannonading. Their borders mark the front lines of both belligerents. They know better than we what the war is all about. They have far more to gain or lose in the outcome than we would have. If civilization is at stake in the war they would be engulfed far more quickly and overwhelmingly than we. There might, indeed, be some hope of the survival of a vestige of civilization here. There could be none there. Yet they struggle to maintain their neutrality.

Norway and Sweden were so determined to be neutral that they refused to let Allied troops pass through to the aid of Finland. Would not that have been a bare minimum of reasonable contribution which Finland's neighbors could make to the preservation of civilization? If they were themselves too cowardly to fight for civilization, should they not at least have opened the way for more heroic men to defend civilization? From the standpoint of the doctrine that civilization hangs upon victory for one side in this war, the refusal of Norway and Sweden to let the Allies go through was a contemptible and pusillanimous act. Yet no execrations have been heaped upon them.

Sweden is now leaving Norway to her fate. Not a soldier does she send to her neighbor's defense. Yet her army of more than a half-million, reinforcing the Norwegians and the Allies, could drive the Germans out of Norway in three weeks. Is Sweden willing to have others fight her battles for her? Are Swedes cowards? Who will say so? Is Sweden indifferent to the claims of civilization? Of democracy? It is probable that she has developed the finest type of democracy, especially on its economic side, in the world. All this will be engulfed if the wrong side triumphs in this war for civilization.

No European neutral would accept for itself the thesis formulated by President Roosevelt for the guidance of neutral America when he declared that it is our national duty to do everything within our power "short of war but stronger than words" to beat Hitler. Every neutral in Europe—north, west, south and southeast—is giving a desperate exhibition of walking the tight-rope of neutrality. While the determiners of American foreign policy are edging this country toward participation—psychological, economic, diplomatic, and eventually military—on the ground that it is a war to preserve civilization, these other neutrals, whose stake is incomparably greater than our own, seem totally unimpressed with this moralistic appeal.

Who among those loudly declaiming that this is America's war because it is a war to preserve civilization, will affirm that our ideals are higher and our moral convictions more stern and vigorous than those of Protestant, democratic Holland and Switzerland and Scandinavia? Until these and the other European neutrals unfurl the banner of civilization and *voluntarily* march forth in its defense, why should America take sides? Why should our neutrality laws have been changed to favor one side, and why should it be assumed that they should be changed again more generously to favor one side? Such a policy, "short of war but stronger than words," is a policy of cowardice. "We will help you fight our war," we say to one side, "by manufacturing military equipment for you, and by selling you food by which you may live while you starve German women and children with your blockade, but you may not use our ships nor our navy, nor will we send our sons to die with your sons for the preservation of civilization."

Such an attitude is utterly ignoble. If this war is America's war, America should fight in it with all its resources, including its flesh and blood. And if it is a war for the preservation of civilization it *is* America's war no less than it is England's and France's and our soldiers ought to be at the fighting front. Whatever else he is, Uncle Sam is no poltroon. And American men are not cowards. Let it once be established in American thought that this war is a war to save civilization, and the American conscience will draw the inexorable conclusion that it is America's war, and our sons will again be on the high seas bound for the slaughter.

But it is *not* a war to preserve civilization! That interpretation is false. It is the war itself that is destroying civilization—destroying it increasingly with each day that the war lasts, and destroying it definitively if it lasts to the point of victory, no matter which side wins. The European neutrals see this, and they are determined not to be engulfed in the conflict if they can by any means stay out.

For two decades, American intelligence also has lived with this conviction. "Another world war will spell the doom of Western civilization"—who among us has not repeated that ominous thesis over and over again since the first world war? What did we mean by it? Did we leave any place for the hope that one side in such a war would be the champion and defender of civilization and that by its triumph civilization might be preserved? We left no room for any such hope. We meant the exact opposite: We meant that another such war would *itself* be the destruction of civilization; we meant that if civilization rushed into another such war it would *ipso facto* be destroying itself. War *is* the destruction of civilization—that was the insight which crystallized into an all but universal national conviction. The idea that we can preserve civilization by modern war is logically absurd and empirically false. There can be no destruction of civilization comparable to the destruction which this war, if continued, will accomplish.

Perhaps civilization ought to be destroyed. The point is arguable. Perhaps the kind of civilization we have builded contains evils so great and so deeply entrenched that they can be got rid of only by some mighty explosion of irrational action within the body of civilization. War, which pretends to destroy the evils but actually destroys civilization itself, is that explosion. A strong argument can be made for this conception. It has a basis in biblical eschatology and in the Christian doctrine of divine judgment. But if that is what this war is, why should any nation *voluntarily* rush into it on the romantic illusion that it would thereby be contributing to the preservation of civilization? It would only be adding to the destruction of civilization! Every European neutral that is staying out of the war is doing its bit to preserve civilization. And the best the United States can do for the preservation of civilization is to stay out, and to stay as far out as it can.

If America is drawn into the war it will not be because America's vital interests are threatened. It will be because America's conscience is confused by the doctrine that this is a war in defense of civilization. It is a patriotic duty to reject this doctrine before the national emotion crystallizes around it. The doctrine has no standing outside of the belligerent countries (where its acceptance is understandable) and the United States. Why should the United States be susceptible to its appeal when other neutral countries (whose intelligence and conscience quotients are as high as our own) are not? For the United States to make a fateful decision to enter this war on the mistaken and irrational assumption that it is a war for the preservation of anything good in civilization will be the supreme tragedy of our history.

Christian leaders especially should be armed with an understanding of the fallacy in this appeal and be able to confound those who are confounding the American conscience by means of it. As for those in high places who speak unctuous words and initiate national policies on the bland assumption that American intelligence accepts the doctrine that civilization hangs upon a victory for one side in this war, they should be made aware of the presence of an enlightened and determined body of citizens who hold no such view and whose intelligence and patriotism are affronted by the assumption that they do.

America's neutrality and detachment from the conflict are supported by the highest ethical considerations. Her position as a neutral needs no apology. It is not merely, as some say, the expression of a geographical fact. It is also the expression of rational and ethical discernment. To undermine this position, to compromise it, to inculcate in the conscience of our citizenship the feeling that this nation owes a debt to civilization which can be discharged only by taking sides in the war, is to betray both America and civilization.

Epistles from Japan

FIVE LETTERS received from Japan throw a flood of light on the actualities underlying the problem of the relation of Christians, Christian churches and Christian church workers to the state in time of war. Two of these letters are addressed directly to The Christian Century. The other three have been forwarded by the interested parties with the request that they appear in these pages. All the writers are Christian missionaries, four of them forming the executive committee of the Fellowship of Christian Missionaries in Japan, and the other being the acting secretary of the National Christian Council of Japan. The letters tell their own story so clearly that little editorial comment is required. Here is the first:

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed herewith I am sending you a copy of a letter from the executive committee of the Fellowship of Christian Missionaries in Japan to the National Christian Council of Japan concerning the nine points set forth in the National Christian Council *Bulletin* of September 1939 as their plan for cooperating in the general mobilization program of the government. The following is taken from the English section of the *Bulletin* and includes the nine points (this is a report of the August meeting of the executive committee of the National Christian Council):

"He [Secretary Ebisawa] reported that the National Spiritual Mobilization Committee, through the head of the religions bureau of the department of education, had called a meeting of representatives of the three religions in Japan, asking that each prepare a definite report on its plans for cooperation in the general spiritual mobilization program. The council's special committee on national service had prepared a draft plan which, after certain verbal changes, was to be the response of the council. After an introduction asserting that the Christian churches have from the beginning cooperated in spiritual mobilization, the following general program is outlined:

"1. To stress the harmony between Christianity and the national objectives.

"2. To make plain the official purposes for the establishment of a new order in East Asia and to cooperate in their realization.

"3. To give deep religious quality to the observance of the monthly Far Eastern Service Day, with special prayers for the imperial family and the country.

"4. To redouble efforts to realize the government's economic policies of economy and savings and the advancement of public health.

"5. To continue and increase service to widows and orphans of soldiers and respectful participation in memorial services.

"6. To continue and increase service to men at the front through the rest houses in China.

"7. To continue and increase support of the women's settlement in Peking founded by our Christian women.

"8. To cooperate with all the Christian work of all countries in the occupied areas, seeking to develop understanding of the new order.

"9. To seek the cooperation of English and American missionaries in Japan and the churches they represent for the rectification of international misunderstandings of Japan and particularly to seek to deepen the understanding of the missionaries in China.

"For the realization of these aims the National Christian Council shall be the central organization working in cooperation with the united evangelistic campaign. The council shall seek to enlist the services of every minister in Japan through the Sunday sermons and other activities. It will send out material to them."

It is obvious, I think, that our letter to the National Christian Council applies particularly to points 1, 2, 8 and 9.

Kyoto. J. KENNETH MORRIS,
Secretary.

The letter that this executive committee of the organization which includes practically all Protestant missionaries in Japan had sent to the National Christian Council—the body providing united leadership for the Japanese churches, analogous to the Federal Council of Churches in this country—read as follows:

National Christian Council of Japan,

Greetings. We, the executive committee of the Fellowship of Christian Missionaries in Japan, have studied with keen interest and great concern the published nine objectives of the National Christian Council of Japan in its "spiritual mobilization" program in English in the National Christian Council *Bulletin* of September 1939.

We, the undersigned, are Christian missionaries in Japan with colleagues of the same faith and church affiliations in other countries in East Asia. We wish hereby to reaffirm to you our motives in becoming missionaries of the Cross: to be spiritual, not economic or political, emissaries; to lend ourselves to the Kingdom of God on earth as revealed by our Lord Jesus Christ—the only new order we know for all peoples, wherein the brotherhood of man may be realized under the fatherhood of God; to strive not only for Japan's just causes (reserving to our consciences the right to determine that which is just and right) but also for China's as well; and to seek in every way for that spiritual freedom made possible to a free Christian in a free church only by keeping inviolate his right to worship and obey God according to the dictates of his own conscience.

We earnestly and respectfully beseech our leaders of the Na-

tional Christian Council that in all things they refrain from pressing political goals, as part of the Christian program, upon their brethren in Christ native to East Asian countries or resident in these lands in Christian missionary work. In so requesting we beg you to remember that we ourselves recognize those patriotic loyalties inherent in all nations (our own not excepted) in our modern world; and that we are not ignorant of the pressure put upon our fellow Japanese Christians by the difficulties confronting them in a changing world. Assuring you of our love in Christ for all our Christian brethren of whatever nationality, we are, sincerely,

JOHN A. FOOTE, J. KENNETH MORRIS,
MARGARET ARCHIBALD, D. C. BUCHANAN.

Even before this missionary expression could reach this country, a letter had arrived from the acting secretary of the National Christian Council. It read:

EDITOR THE CHRISTIAN CENTURY:

SIR: You will already have received a communication from the executive committee of the Fellowship of Christian Missionaries in Japan. I sincerely hope you will not give it publicity. If you do, I should be glad to have you publish my reply to Mr. Morris, a copy of which is enclosed.

Tokyo. DARLEY DOWNS,
Acting Honorary Secretary.

Here is what Mr. Downs had written the committee of missionaries. Every paragraph will repay careful examination.

Dear Mr. Morris:

As you know, a successor to Mr. Ebisawa has not yet been found. Mr. Sawada, one of the young men in the office, was talking to me about the letter to the National Christian Council yesterday. He and I agree that we cannot make any official response until at least some of the officers can consider it. In the meantime, as acting honorary secretary, I write simply to acknowledge its receipt. I do not even feel at liberty to insert it in the English section of this month's *Bulletin*.

May I add some observations simply as one of the members of the fellowship. In the first place, I cannot conceal my surprise and, to be frank, dismay at your writing in such a way, specifically as the executive committee of the fellowship. It was made perfectly clear to the constituent missions when the Federation of Christian Missions in Japan was dissolved that the fellowship was to be a purely voluntary association of missionaries for fellowship and conference, with no function whatever as a representative organ of either the missions or the missionaries as a body.

Article II of the constitution makes this perfectly plain. Whatever your letter does it will not "promote fellowship, mutual understanding, (and) a spirit of unity" among the missionaries. A considerable number of fairly representative missionaries here have already seen your letter and without exception deeply regret its having been written.

As I understand it, you are asking the council not to encourage Japanese Christians to support their government in wartime. As no Christian body except the Quakers has ever done anything else, so far as I know, in any war since the time of Constantine, I must say I am amazed.

I venture to say 95 per cent of the British members of the fellowship right now concur in the support their churches at home are giving their government in this present war. Ninty-nine per cent of all who were in Japan during 1914 to 1918 did the same thing, whether German or on the other side. If America finally gets in this time, probably 90 per cent of the American missionaries will do so again.

Willing as I am to grant the worthiness of your motive, you expose us all so wantonly to the charge of "holier than thou" hypocrisy that I cannot refrain from expressing my regret at your action. It goes without saying that this in no sense involves an expression of approval of the action of the council. As I stated in the last *Bulletin*, we mutually recognize that it would be an impertinence for foreigners to participate in any such decisions.

The committee could hardly have thought through the full implications of its action as it also means that you "beseech" the council to abandon all participation in the anti-vice movement, the securing of one day's rest in seven for workers, legal limitation of the liquor traffic, etc. These are surely all "political goals." The council's social creed is far from being a radical document but literal compliance with your request would leave it a mockery.

Tokyo. DARLEY DOWNS.

To this protest against the action of the missionaries, based on the nationalistic record which churches and church workers have made in the past, the missionary committee, through its secretary, replied:

Dear Mr. Downs:

Your letter of February 3 received, and in replying I wish to set forth more in detail what was in the mind of the executive committee of the fellowship in writing to the National Christian Council.

1. Although we wrote as members of the executive committee we understood from the constitution that we were not representing the members of the fellowship, but only ourselves. It was our intention not to involve other members, who might not agree with us, but we felt under compulsion as members of the executive committee to make some reply to the National Christian Council program on National Spiritual Mobilization. We discussed the constitution and interpreted it as allowing us freedom to take such action. If in the future executive committees are not to have such freedom then that should be expressed clearly in the by-laws.

2. I do not see that there is any connection with Article II. I hope our Christian fellowship is broad enough to recognize differences of opinion. As I said in a covering letter to the secretary of the National Christian Council, our letter "is not intended as a criticism of the National Christian Council, but merely as an expression of opinion on our part."

3. In regard to your statement that we are "asking the council not to encourage Japanese Christians to support their government in wartime," I think you have misunderstood the letter entirely. We certainly had no such thought or intention. We state specifically "that we ourselves recognize those patriotic loyalties inherent in all nations (our own not excepted) in our modern world." We have no criticism of Japanese Christians or any others regarding their national loyalties. But we do feel that there is a real danger to Christian work when "political goals" are made a part of the Christian program. If you have been to China and have talked with Chinese pastors, laymen and missionaries and know how they resent Japanese pastors going over there and preaching from the pulpits of Chinese churches "the new order in East Asia," you will understand what we mean. I have had Chinese pastors beg me to ask the Japanese church, especially the National Christian Council, not to press Japanese political goals as part of the Christian program. They were unanimous in saying that to do so would put an insurmountable obstacle to Christian work in the occupied areas.

4. Your last paragraph seems to have no connection with the letter, because we wrote only regarding the "nine objectives" and they do not touch the other problems you mention, which are not so much political as social, and are usually so recognized.

You might also be interested in the following taken from the minutes of the executive committee when the letter was finally approved: "It was stressed very carefully that in sending this letter we took full responsibility and had no intention to implicate other members of the fellowship in any way whatsoever; and moreover that we did not sign it as representing other members of the fellowship, but as representing only ourselves as members of the executive committee; also, it was felt that in writing and sending this letter we were in no way acting contrary to the national policy, or taking any action thereon, nor was the letter to be construed as in any way a criticism of the national policy."

Kyoto. J. KENNETH MORRIS.

After reading this interchange carefully, certain questions seem to require answer. Was the National Christian Council of Japan misguided in announcing the goals con-

tained in the first letter? Is the secretary of the council correct in holding that an overwhelming majority of churches and Christians of other nations would endorse the aims of their nations in any war? In the light of the record compiled by Western churches in their relations with Western states when at war, did the missionaries have a right to warn the Christians of Japan? Was their warning true to the spirit and meaning of the Christian gospel?

And perhaps still another question might well be asked. Was the secretary of the National Christian Council wise in believing that it would be better if such a matter were never brought to the attention of the churches in America?

Finding It in a Book

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you ever feel inclined to take up the defense of certain people who have been dismissed in traditional story with inextinguishable laughter? The man, for example, who declared that he had "never seen a sunset in nature which completely satisfied him." He was confusing, it is true, two things—a sunset such as he saw in nature, and a sunset that he might find in a picture. And if he was thinking with peculiar satisfaction of a picture such as Turner's of "The Fighting Téméraire" towed in the sunset to its last resting place, he would not find it in any sunset in nature. If he mixed things up, do not his critics also mix them up when they tell him that all he needs can be found by looking upon the setting sun from his window? He needs the interpreter who can take canvas and brush and paint and impress his mind upon them, and make something new.

The real problem is not to choose between two things which are different, but to claim both. We are invited at the banquet of life to have a little of this or that, and we should boldly demand a very great deal of both.

A writer once said to me, with the hyperbole which cheers conversation, "I am never really interested in anything till I have found it in a book." He meant to make a defiant claim for the artist. He was the last man to suppose that the stuff of life was simply so much material for scribbling with a pen, but he meant to say that there may come experiences from "reading it in a book" which are to be had there and nowhere else. They are not substitutes for what can be learned in the "dust and heat of the day"; they are different. A complete life will have

There have been poets, for example, who have had a literary interest in flowers and who in walking through a garden have seen the roses and lilies as so many occasions for images and lovely words. It has even been said—I do not believe it—that Milton had the writer's absorption with flowers and all the glories of nature as they went into music. Could anyone have written of light as he did, if light had been to him a literary image? I am quite sure that Shakespeare when he wrote of the musk rose and eglantine did not think of them simply as they would look in a line of poetry. But there have been poets and schools of poets of whom it can be justly said that nothing in a garden would appeal to them until it went in a book.

It is certain that books cannot give us what can be won only by entering into the action of the drama; they do not set out to give us that. Some of us may be doomed to be exiles from the life in which things happen—sorrows and joys, defeats and victories. They are like the Lady of Shalott who saw the knights ride by to Camelot:

> I am half-sick of shadows,
> Said the Lady of Shalott.

It is an unhappy lot, but it is not the appointed way of man. He is meant to have both, and there is something seriously lacking with the man who deliberately chooses to look at the action of life only as it can be seen in the mirror:

> His thought the world had never fed,
> Mere echoes of the book last read.

Those whose daily round involves much reading have good reason to guard themselves from the assumption that they can find in books all that this life is designed to give. They will not find it; they will find something which books alone can give, but not that one thing which can be won only by those who enter the lists and run the hazards. To read of heroic acts is not a substitute for doing your part decently when your call comes.

But the man who does things need not suppose that he has nothing to win from literature and art. "Life," so he says, "has been my teacher; what else do I want?" I always distrust the man whose suppressed assumption is, "There is nothing wrong with me." This man sees a sunset and does not need to go to an art gallery. He listens to the birds singing and needs no other music. He too thinks in terms of "either-or." But what if the Fifth Symphony of Beethoven is not an alternative to the birds' singing! And what also if a picture is not meant to do for us what nature does! . . .

"I don't see what you see, Mr. Turner." "Don't you wish you could?" But in some measure by his art we can see what Turner saw and it will do us a distinctive and peculiar service.

I don't think it is enough to "find it in a book." But I am equally sure that what I find in a book is something without which my life would be poorer even than it is.

Yours in hatred of needless alternatives,

QUINTUS QUIZ.

Eloquence of a Meadow

THE meadow breaks out into colored language
Of flowers that syllable bright intent;
The rhetoric of the rose arises
Magnificent.

Flowers are uttering golden phrases;
They scribble their allegories, which
They sieve with radiant riddles even
Out of a ditch.

Thus, an immortal brief for beauty
Up from the lettered meadow has sprung
With eloquence only man's spirit can answer
But not his tongue.

LOUIS GINSBERG.

Prayer That Prevails

By George Washington Carver, Glenn Clark, Rufus Jones and Muriel Lester

WHEN we sent out a call for minute men of the Spirit to join us in prayer for peace, we were asking for a tremendous thing. Most people have a deep-rooted conviction that it is both silly and futile to try to stem the tides of war with a few words of prayer—that one might just as well try to sweep back the tides of the ocean with a kitchen broom.

We profoundly believe that war as well as any other evil can be stopped by prayer. But what sort of prayer? Not the orderly adjustment of a few words in a sentence and the direction of that sentence toward God, but the orderly adjustment of all the purposes and acts in one's life and the direction of that entire life toward God. Prayers that begin as words and end as words are of low value; prayers that work out into the whole of one's life are of immense power.

I

Prayer, like seed, must accomplish a change within before it can hope to create a change without. America's prayer in the last war was that God would make the world safe for democracy; it should have been that he would make democracy safe for the world.

The first prayer the minute men must make is for a change within themselves; the second is for a change in the hearts of the nation. Not until those first two prayers are definitely given to God and the inner change begins to show itself can we expect to see answers to our prayer for a just, merciful and enduring peace. We are asking you to join us, first, in directing your prayers against the ramparts of prejudice, unforgivingness and selfishness in your own hearts.

We are asking you to join us, second, in directing your prayers against the ramparts of selfishness and imperialism and exploitation in all the nations—the democracies as well as the totalitarian powers. Only nations that change themselves inside can hope to attain to peace. If no nation changes, in spite of our prayers, then we must accept with calm resignation the working-out of the cosmic law enunciated so clearly and so simply in Lincoln's second inaugural address:

> Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

II

Let us trace the working-out of this law briefly as it has functioned in the last two centuries. Out of the tyranny of Louis XIV and Richelieu the French Revolution was born. Out of the violence of the French Revolution Napoleon was born. Out of the wars of Napoleon German nationalism was born. The war of 1870 was a child of German nationalism. The World War of 1914 was born of the war of 1870. The peace of Versailles was born of the World War. Hitler was the offspring of the peace of Versailles. This present war, we are told, is the child of Hitler. If Hitler and Hitler's Germany were to be destroyed by hate and violence, another monster would be born.

Futile indeed would be a prayer that this war might destroy Hitler. Such a prayer would not end war; indeed, it would only strengthen the fear and violence which are the very roots of war; it would fix one more link in a vicious circle. As we go to the altar, let us take heed whether our brother in Germany or Italy or Russia has aught against us. If he has, let us first be reconciled with him. Then and not till then let us take our prayers to the altar.

Strange to say, the only nations which seem to understand the secret of true victory and whose strategy is destined, if continued long enough, to break this vicious circle, are the so-called unchristian nations, India and China. That China, after two and a half years of bombing, raping and mass murder can still refuse to hate her oppressors is one of the greatest miracles of modern times. That India, under Gandhi, has consistently refused to resist violence by violence is an even greater example of the efficacy of the teaching of the Sermon on the Mount. As Gandhi has indicated, the people of India must fight this war within themselves first, for until India ceases to make sixty million of her own people outcasts, how can she expect England to cease making her an outcast people from the free parliament of nations?

III

Had we sent love and prayer instead of hate and bullets to the aid of the Allies in 1917 the war might have ended with a negotiated peace and not an imposed peace and there might not have been a Hitler or a Second World War today. Had our administration sent out understanding and prayer instead of fear and self-seeking, there might have been a negotiated and logical partition of Poland instead of an imposed and violent destruction, with consequent peace instead of war today. That America is not entirely free of the guilt ascribed to her in papers found by the German war office is easily inferred from the fact that President Roosevelt did not flatly deny the accusations but merely said that they should be read with one or two grains of salt.

Our next prayer should be in behalf of our closest partner in the last war, Great Britain. If the British empire should become a true democracy today it would win true peace tomorrow, but unless it makes the inner change it is doomed to lose regardless of outer events. Nehru has given this a historical illustration in his article in the *Atlantic* for April 1940.

It cannot be repeated too often: Prayer that prevails is not a mere orderly adjustment of a few words in a

sentence and the direction of that sentence toward God; prayer that prevails is the orderly adjustment of all purposes and acts in one's life and the *direction of that life toward God.*

Big tasks, almost impossible tasks, are ahead of us before peace can be won. We can begin, as minute men of the Spirit, by asking the Lord to change the nations inside—first the democratic nations, and first of all our own nation—and then leave the issue to him.

In the meantime, until the nations make the changes inside, let us pray that God may keep our nation entirely out of this war of hate and violence and let our contribution be the creative contribution of love and prayer. For, let us reiterate, the only permanent victories and the only lasting peace can come through these forces, which some day, when the blindness passes from its eyes and the darkness from its spirit, the world will see to be the very powers of God himself.

If we are true followers of Christ we must accept the fact that love is the strongest force in the universe, so strong that it needs no other force to protect it or to sustain it, and that prayer when two or three agree asking in the spirit of Jesus is indeed the supreme energy of the Christian.

The Coming Spanish Reformation

By David Lord

THE LEADERS of the Spanish church would like to believe that the democratic specter has been laid. But if history has any meaning at all, they will find—like their predecessors before them—that the republican ideal is a stubborn Banquo's ghost which cannot be laid with fire or sword or any of the other weapons within reach of autocracy.

A brief glance at past history will illustrate my meaning. When the rule of the Roman Church was challenged by Protestant rebellion in the sixteenth century, and the modern world took shape under the aegis of the Reformation, Spain was hermetically sealed against change by Philip II and the Inquisition. The political and ecclesiastical despotism bequeathed by this period has never been changed, either in essence or in scope. The government of Spain today is a medieval autocracy, just as the Spanish church today, which is the principal power behind the government, is the same medieval church that set itself up as the defender of the Catholic world in the time of the gloomy Philip.

Comparison with 1820

Time and time again the Spanish people have risen against this despotism, and time and time again their efforts have been frustrated by vested interests within Spain aided by foreign powers from the outside. It is interesting to compare the period of the 1820 revolution with the present period of Franco totalitarianism. In 1820 the Spanish people rose against the autocratic Bourbon, Ferdinand VII, but were defeated in their democratic aims by a French army which crossed the Pyrenees to put down the uprising. Liberals were thrown into dungeons or driven into exile; the Inquisition, abolished by the liberals during their brief triumph, was reestablished; the monasteries were reopened; the people were forbidden to read foreign books.

To compare that picture with the present situation is to see how similar it is in every detail. In 1939 we see again the defeat of Spanish democracy by foreign powers, this time represented by Britain, France and the fascist nations; the restoration of the medieval church by interests unfriendly to the Spanish people; the burning of the books; the flight of the liberals abroad.

The tragedy of Spain as a nation is explained by the interference of the outside world in her internal problems, and the obstinacy with which this world, for its own selfish reasons, has forced her to remain in the straitjacket of ecclesiastical despotism. This tragedy is relieved by only one fact: the corresponding obstinacy with which the forces of life in Spain have risen again and again against oppression, the efforts becoming stronger and stronger until the great period of 1936 is reached—the period in which Spain came within inches of achieving final liberation, the period in which the combined forces of world reaction as represented by England, France, the United States, the League of Nations, the fascist states and the Catholic Church were needed to defeat her.

Having brought the matter into historical focus, we can view with much greater understanding the situation in which religion stands in Spain at the present time. We can understand, for example, why the church is now being abandoned by the Spanish people, and why Spanish Catholicism has sunk to its lowest ebb in history.

Eloquent proof of the decline of Catholicism in Spain is found in the last pastoral letter of Cardinal Gomá, Archbishop of Toledo, Primate of Spain, which was suppressed by the Franco government because it painted too clear a picture of the conditions prevailing in Spain after the war. A few sentences from this letter will show why the Franco government did not want its contents to become public. "We do not need to affirm that Catholicism within Spain has been in a state of decadence for a long time," writes the cardinal. "We are not speaking of the present feverish times, but of the slow, continuing movement toward indifference."

As the Primate Sees the Situation

The primate then goes on to speak of an "insulting literature, coming from abroad, which tries to prove to the world that we, victims of hate and perfidy, have caused the ruin of our church and our country." (Such a frank admission of national ruin could hardly be pleasing to

General Franco!) Then, referring to the number of practicing Catholics in the country, he estimates that in some districts only five per cent of the men and twenty per cent of the women can be counted among the faithful.

"It is necessary to wipe out above all the absurd ignorance of religion found in our country," he continues. "I call it absurd because no country can afford to be as ignorant of Christ and his religion as we are." Then, speaking of the "immense monstrosity, in both form and number, of the crimes committed during the civil war," he places the blame on the country's lack of religion.

The Spain of Franco is attempting to cope with this situation by a return to the repressive methods of the Middle Ages. The following notice, copied directly from the Franco press, will prove illuminating: "Vitoria. The teachers of the national schools are ordered to turn in to the Primary School Administration a list containing the names and addresses of children who do not attend church in order that their parents may be imprisoned. The officials and teachers of the schools of the new Spain are required to carry out these precepts. In the event they fail to do so, prison terms commensurate with their crimes will be meted out, and they will be placed on bread and water for a period of forty days."

Religious Left Destitute

Arriba España, published in the heart of Catholic Spain, in Pamplona, states that "there are rural parishes where only three or four old women attend services. The priests, without parishioners, are starving to death; the seminaries are almost empty." *El Correo de Andalucia* of Seville published the following in August 1937: "The Augustinian nuns of Huelva are now in Seville, where they are dying of hunger. They have found shelter in the convent of San Leandro, whose nuns, also faced with starvation, are unable to succor them." *Diario de Burgos* of Burgos published the following in February 1938: "In Soria, in the convent of the Carmelite Mothers, the most frightful destitution prevails. The poor nuns are in debt an entire year for their bread, and the baker who has been supplying them says he cannot furnish any more. The situation is desperate." Straws in the wind, all these, and highly significant.

The Franco government is attempting to alleviate the situation by means of charity. "Seminary Day"—one of the many days inaugurated for the purpose of soliciting funds from the public—has made its appearance. But it will take more than charity to solve the problems of the lesser clergy in rural and urban Spain. The problem is spiritual as well as economic. It is a problem which affects the very life of the church and its situation within the nation.

Let us return for a moment to the suppressed pastoral of Cardinal Gomá. "Why not point out here that in nationalist Spain we have not seen the moral and religious revival that might have been expected from the nature of the movement?" he writes. The cardinal could clarify this point by referring to another pastoral letter he was instrumental in framing at the very beginning of the civil war. In that letter the prelates of Spain placed themselves on record as opposing the will of the Spanish people represented by the Popular Front government, the republic and the constitution of 1931; they declared their lack of belief in any form of parliamentary government, approved resort to violence and insurrection as a means of curbing the people, and condemned the freedom of conscience and the separation of church and state established by the constitution of 1931.

Answering the Cardinal

There is the answer to the cardinal's question, in the attitude of the Spanish church toward the legitimate aspirations of the people. When great Catholic intellectuals like Menendez Pidal, Jose Bergamin and Ossorio y Gallardo say that in Spain the church has always sided against the people and that religion has suffered as a result, they mean what they say. Nothing but a change in the fundamental nature of the Spanish church can win the people back. And such a change means reformation in the historical sense.

To say that the Spanish people have turned their back on the present Spanish church does not mean that they have turned their back on religion as a way of life. It would be quite unfair to make any such charge, for Spaniards have not been given a chance to test religion as a way of living. They are seeking that chance, and can find it only through a reconstruction of their church, a genuine reformation of its leadership and spiritual content, the return of genuine Christianity to Spain. This is the solution which is now being sought outside of Spain by such leaders among the Catholic laity—and the laity is today the true reservoir of Catholicism in Spain—as Jose Bergamin, the great Catholic scholar who now wages, along with other battles, the battle for a reformed Catholicism from his place of exile in Mexico.

World Catholicism has been misled by the Spanish hierarchy with respect to the actual situation in Spain. As a result, democratic American Catholics aided in the destruction of Spanish democracy even though that served a cause in which they themselves do not believe—the preservation of a tyranny which, though ecclesiastical in seeming, is in reality a rigid secular dictatorship at the service of vested interests having nothing to do with religion. Thus, the revolt of downtrodden Spanish Catholics against anti-God (and we know that anti-God sometimes takes the form of a church, just as God sometimes speaks through movements allied with atheism, such as socialism and communism) was presented to the world as a revolt against God.

The True Situation Becoming Known

It should be remembered that the Basque Catholics, representing an influential section of Spanish Catholicism, remained loyal to the republic, while the overwhelming majority of the Spanish people, all of whom are Catholic, rose in arms against the church and its mercenary armies. It should be remembered also that large numbers of Catholics all over the world, especially in the United States, were verging toward a neutral position at the end of the war. They had begun to realize that this was not a war to preserve Catholicism but a war of sinister motives against a friendly Catholic people.

As the Moorish legions raped and burned their way to victory over a helpless nation they destroyed many things, some of which can never be replaced. Chief among these was the Spanish church which, because of its failure to reckon with the moral imponderables, had prepared a sure and certain doom for itself in days to come. The corruption of the Catholic Church in the time of Luther led to its breaking up by the Reformation, and the corruption of the Spanish church in our day has assured the victory to the inevitable Reformation within Spain which is now on its way.

What Seed of Hope?

"There is too much blood on the hands of the Spanish hierarchs and their accomplices in the Vatican ever to be covered by the mask of religion," says Bergamin. "The mask of [Spanish] Catholicism, tattered and covered with blood, is now useless. . . . God speaks to the Spaniards today in a louder voice than does the pope. . . . The authentic meaning of the Church of Christ becomes clear to us, and the sacrilege and blasphemy which weigh it down only serve to bring into clearer relief the affirmation of the living faith. . . . The Spanish people, in dying for truth, have left a seed of hope in the conscience of man. . . ."

What is this seed of hope? Jose Manuel Gallegos, another great leader of Catholic Spain, expresses it thus: "This is the task of Christianity—to make redemption a fact as well as a name. To give heed to the deep cry of man's spirit as he asks that he be freed of his burden of sin, that his life be placed at the service of goodness and love. Not until new structures are raised, structures which will serve charity and justice instead of betraying them, will it be possible to speak of a Christian civilization."

One of the new structures of which Gallegos speaks is a reformed Spanish church—a church which will serve charity and justice and truth, a church which will be a worthy expression of man's conscience.

Such outcries reveal the deep spiritual unrest of the Spanish people as they find themselves caught between the guns of the military on the one side and a church which no longer offers spiritual salvation on the other. All Europe once faced such a situation. Its result was the Reformation. One need not be a prophet to affirm that the Spanish problem points directly and surely toward a similar outcome in the not distant future.

Lutheran Preaching Takes a Turn

By T. Benton Peery

WRITING in the *Lutheran Church Quarterly* a decade ago, Professor Emil E. Fischer of Mt. Airy Seminary said: "If one wants to stigmatize a preacher one need only say of him that he preaches a social gospel. The implication is that he has ceased to be a true Lutheran preacher, and at least within Lutheran circles deserves little consideration." Would such a statement be true today? There is a different story to be told, to which the professor would likely agree. Lutheran preaching is taking a turn! What are the facts?

I

The attitude of our church to social questions is well known. We have not been interested in social issues, political or economic movements, but have confined ourselves in preaching to the promotion of the individual gospel for all men. To magnify the Christ and him crucified has been the aim of the Lutheran pulpit. Being perhaps the most theological-minded of the Protestant denominations, Lutherans have always made doctrinal preaching prominent. This largely accounts for our denominational consciousness and the evident loyalty of our people.

There is only one gospel in the world; that is the good news of salvation given to us by Jesus Christ. But it has both its individual and its social applications. Retreating into a private personal religion is not enough. We have held aloof from all social issues, even refusing to admit into our vocabulary the terms by which social questions are known, until they have been forced upon us. The watchfulness of the authorities over purity of doctrine has kept us away from the wide application of the gospel to our times. In our aversion to the theory of the social gospel we have ruled out of our thought and life much that is thoroughly Christian and therefore good.

Today there is a growing social consciousness in the Lutheran Church, particularly among the younger clergy. They are anxious that the church take a stand on some of the great issues of the day. This is the more remarkable when one considers the conservatism of our church. Lutherans adhere to the existing order of things in religion as does no other Protestant denomination. This may be explained by our inheritance. We are a middle class church, made up of neither rich nor poor. That fact makes us conservative by very nature. Then too Lutherans have been so drilled in personal liberty and freedom of conscience as to give us an exaggerated individualism. Insistent hammering about personal rights upon the mind makes it hard to include social thinking.

Basically, of course, Lutheranism is mystical. Both in the life of Luther himself and in the liturgical movement that is the very essence of Lutheranism this mystical element predominates. Yet to press this attitude of mystical individualism is to leave untouched a large part of the New Testament. Personal concern and social responsibility were indissolubly linked in Jesus' work and thought. His social teachings cannot be ignored without leaving his message in a vacuum, shorn of its revolutionary meaning. No matter what our church has thought about the proponents of the social gospel, it must now be admitted that they took the initial step in the right direction. The prospect of a complete change from one social order to another has now been completely overshadowed by the pos-

sibility of the most disastrous swing-back in history. The Lutheran Church will not be silent in such an hour as this.

II

One summer Sunday morning some years ago I was surprised to see the late Dr. J. Gresham Machen among the worshipers in my congregation. The sermon advertised was "Protestantism Today." Baited no doubt by the topic, the good doctor must have been disappointed when he heard no echoes of the bitter controversy then raging within his own church. The sermon dealt with some pressing social questions of the day, one of the few such sermons I had preached from my present pulpit up to that time. Now, more and more the social note comes into my own preaching; this month all my sermon themes deal with vital social issues in our exceedingly troubled world.

The insistent demand for reality in preaching has brought these issues into the pulpit. The men and women sitting in the pews carry with them from the shop and office, the home and street, the problems with which they are wrestling. They need guidance in questions of home life, work, leisure, public responsibilities and international relationships. It is my firm conviction that no messenger of God can ignore these social implications of the gospel. His oneness of spirit with his Master must impel him to war unceasingly with every force that degrades personality and denies the role of God in human life. If the results have been so slow in coming after two thousand years of Christian testimony cannot we see that, to get results in a large way, to grasp the spacious vision of things to come, we preachers must speak on these matters?

That such a change has come in the Lutheran Church there can be no doubt. One need only note the numerous articles in our denominational periodicals on social questions. To enumerate a few taken at random from our theological quarterlies in recent years: "The Gospel and Our Social Ills," "Religion in an Era of Social Change," "War and Religion: An Unholy Alliance," "Responsibility of the Church Toward Present Social Evils," "The Lutheran Church and the Modern Labor Problem," "The Economic Factor in Christianity," "The Christian and the Economic Order."

III

At the last convention of the United Lutheran Church in Baltimore three agencies of the church were merged into one, namely, the Inner Mission Board, the Committee on Moral and Social Welfare, and the Committee on Evangelism. The name given the new organization was the Board of *Social* Missions. This was significant for it meant discarding the fond Lutheran term "inner" for the more widely understood term "social."

One year later, the same board through its department of social action sent a survey to all pastors of the church. To test its pulse seven questions were asked on "The Social Action of the Church." The replies, some months later, though voicing wide differences of opinion, reveal a growing social consciousness. Among the problems specifically mentioned as demanding immediate attention are war and peace, conscientious objection, race and industrial relations, minority blocs, foreign refugees, unemployment and relief, capital and labor, marriage and divorce, gambling, liquor control, indecent literature and the menace of demoralizing movies. A large majority of pastors are certain that the "quietism" of European Lutheranism is far from satisfactory for America. Pointing to the universal character of our religion, which demands that we do good unto all men, again a majority approve a social mission of the church to people outside the faith. While there was much disparity in the thinking of pastors relative to the policy to be pursued in dealing with social problems, there was unanimity as to the urgent need for Christian testimony to transform men's hearts and to overcome the social evils of the day.

In January 1939 twenty-five Lutheran pastors met in Baltimore to form a group concerned with the implication of the gospel in today's world and to provide an agency for the free discussion of questions regarded as controversial. This meeting brought such encouraging results that in June forty-five pastors met at Camp Nawakwa in the South mountains near Gettysburg for two days, where all present discovered a deep common concern about our pressing social problems and together shared an earnest desire to do something about them. As a result a Lutheran Social Fellowship has been formed to arouse the social consciousness of the Lutheran Church. This will not be done by acting as a pressure group, but the men mean to make their social ministry in their own congregations register on the consciousness of the denomination. This movement is destined to grow. It will foster more aggressive action and will provide an open forum within the church.

IV

Through the churches of Philadelphia a League for Protestant Action has been organized with the purpose avowed "to arouse the Protestant constituency of metropolitan Philadelphia to a more thorough realization of the duties and privileges of citizens in a democracy." The head of the executive committee is Dr. Nathan R. Melhorn, editor of the *Lutheran*. A number of our Lutheran clergymen are members of this league, and more and more of them are found in civic and religious cooperation. Some of us have not been happy in aloofness. We rejoice to see a growing religious fellowship with other Protestant bodies which will help to give the Christian church a united voice.

Recently within a week in our city two meetings for Lutheran pastors were held. The program of one centered on "The Conscientious Objector," and the other included a presentation of "The Church and War." Both the Augustana Synod and the United Lutheran Church through its officers went on record to say that a conscientious objector has a right to refuse to fight on the ground of "conscience." The Board of Social Missions at its last meeting adopted a resolution declaring it "the bounden duty of the Christian church to stand resolutely in teaching, in speech and in political action against recourse to war."

Lutheran pastors have been perhaps the most united of all denominations in their opposition to the appointment of Myron C. Taylor as American ambassador to the Vatican. They can be grateful to The Christian Century for keeping alive this important issue. The National Lutheran Council, an agency of eight Lutheran bodies in this coun-

try, passed an action declaring that the sending of Ambassador Kennedy to the coronation of Pope Pius XII and the appointment of Mr. Taylor to the Vatican "are steps in the direction of a permanent relationship. We hold them to be in violation of the best American tradition and contrary to the fundamental principle of the separation of church and state."

The radio has given two Lutheran preachers a nation-wide hearing for some years. So conservative a preacher as Dr. Walter A. Maier, of the Lutheran Hour, can hardly be said to deal with social issues, but his recent books of sermons not only contain treatments of marriage, the home and family life but they testify that the Synodical Conference desires to share in forming the religious life of the country. The increase in the number of stations used in the Lutheran Hour from thirty-six to sixty-six proves that Missouri seeks results in a large way.

Dr. Paul E. Scherer, of Sunday Vespers, is known to the English-speaking religious world. In his Zimmerman lectures delivered at Gettysburg Seminary he says: "The gospel to individuals operates socially. We who are Lutherans especially, I think, need to be confronted with it. We are inclined by the very genius of our inheritance to stress as I have stressed the point and focus of the gospel in the life of the individual Christian. We see clearly that he is at the center of it, along with Christ. But we sometimes forget that his very worth and being as an individual, as a person, are betrayed and canceled again and again by the order in which we live. We are so fast wedded, some of us, to the political status quo, and to all its privileges, that we find ourselves more often than not uncritically, almost instinctively, resisting change and holding back against the pressure of the new as new."

V

Preaching is the essence of a man's thought about God and life put into words. A man's sermon is the result of what he thinks. The Lutheran preacher seeks to apply the Word of God fearlessly in all spheres of life, not only to the individual but to the nation, to the community as well as the congregation. A decade ago Kirby Page's questionnaire showed that Lutheran preachers scored the highest percentage against social change. These ten years have witnessed an awakening among us comparable to the social revolution in the world about us. Contrast the Lutheran sermons of ten years ago with those today, and by way of implication, illustration or presentation this social note can be seen. It is with us to stay. Church conventions may pass resolutions on economic and social questions to little avail, but when preachers are so fired with these implications in the gospel message that they preach upon them men's minds can be changed.

BOOKS

We and I

How Character Develops. *By Fritz Kunkel, M.D., and Roy E. Dickerson. Charles Scribner's Sons, $2.50.*

THIS is a book for normal people—meaning all of us who are not queer enough to be conspicuous. It is written in an effort, and in a spirit, to help mill-run men and women get deeper satisfaction out of a life which holds such diverse experiences as love, disappointment, creativity, failure, sickness, old age and death. It does not present a new psychological system but calls attention to facts in our psychic life which afford new insight and hence deepened values.

The authors use Dr. Kunkel's well known term, the "we-psychology," to designate their approach. The individual starts life, they feel, with a we-experience which they call the "original-we" because of the closely knit unity between the child and its mother. The exigencies of life early precipitate a "breach-of-the-we" in this consonant but fragile original-we. If the individual is able to utilize these rifts in the original-we to help develop the maturing-we, then the gross errors of egocentricity may be avoided. Unlike most of their contemporaries, the authors distinguish between the self and the ego, using the term "self" as the essential core of the individual's being and the term "ego" as the inaccurate mental image which the individual mistakes for his true self.

The building up of the false self—the ego—is discussed under four main patterns: The child of comparatively inferior vitality in a relatively soft environment develops qualities of helplessness which make him a clinging vine decreasingly able to live an independent life, happy only when miserable. The child of superior vitality in the soft environment attains his egocentric domination by clever, peaceful means, persuasively inflating his ego to the proportions of the star who must at all costs attain attention. The child of high vitality in a harsh environment becomes a Nero who achieves his willful way by force and cunning. The child of inferior vitality in a harsh environment becomes a listless individual with no mind of his own. Obviously, most of the people we know, including ourselves, tend in one of these four directions or, in different aspects of their environment, tend in all four directions until the pattern of their ego differs from the pattern of their real self as the starfish differs from the circle.

So what? The hard shell of mistaken ideas and feelings has to be broken. Perhaps a major crisis performs the psychic surgery. The self senses its utter defeat at the hands of its supposedly protective egocentricity. Out of abject despair, the individual stumbles into a sense of fellowship in a "we" which includes other groping humans. Or he senses the presence of a living Reality which works behind and through the we. Then creativeness wells up from its source in the larger, ongoing we which underlies both individual and group. The self is now on its way to becoming a truly objective personality, essentially modest, increasingly sensitive and immeasurably more useful.

Having sketched the disorganization and the reorganization of the self, the authors then present some principles of self-analysis and self-education under such practical precepts as "study your sensitive spots," "seek constructive criticism," "do something new," "avoid rigidity," "build a sound philosophy of life."

If the case-study illustrations seem somewhat superficial and if such symbols as the black and white giants and dwarfs seem a bit forced, it must be admitted that the total effect

of the book is clarity, simplicity and hope. The basic philosophy that life starts with *we* instead of *I* and moves toward an enlarging *we* as the only possibility of a full-grown *I* is, of course, much nearer to Jung than to Freud and much more persuasively religious, as the layman of Christian tradition knows religious living, than either of the others. Indeed, the book might be called a common-sense handbook for individuals, young or old, who demand content as well as extent of the time-stretch ahead.

MARGUERITTE HARMON BRO.

Books in Brief

WHAT GERMANY FORGOT. *By James T. Shotwell. The Macmillan Company, $1.50.*

In a word, what Germany forgot was the cost of waging war from 1914 to 1918. That forgetfulness became dangerous because she remembered so well the cost of losing the war —reparations, imputed "war guilt" and loss of face. Professor Shotwell is no defender of the Versailles treaty, but he believes—and, one may fairly say, proves—that it is a blunder to load upon the treaty all the blame for all the burdens Germany had to bear in the years that followed it. The most important source of those troubles was the depletion of the nation's resources and the dislocation of its industries by the war itself. Forgetting that and blaming the treaty gave Germany a grievance. Threading his way through a jungle of disputed estimates, Professor Shotwell concludes that the amount Germany paid under the treaty was about one-fourth of what it had cost Germany to conduct the war; and that the amount that the Allies and America put into Germany after the war—in loans, investments and the liquidation of German accounts by paper marks which became worthless—came near to equaling the amount collected under the treaty. As to "war guilt," if the treaty exaggerated Germany's share, Germany herself exaggerated what the treaty said about it. The treaty accused only the kaiser, not Germany, of "a supreme offense against international morality." Germany was made to accept liability for damages, but nothing was said about guilt. But Germany insisted on considering herself insulted by an accusation of guilt as well as injured by the imposition of damages. What she wanted now was not only economic and political recovery but vengeance. Her military tradition pointed the way. So now we have what we now have. The thing that Germany forgot is a thing it will be well for the present Allies and neutrals to remember: win or lose, a war is still a tremendously costly business. That is still true, even though Hitler has invented new ways of making it unusually costly for the loser.

BRITAIN AND FRANCE BETWEEN TWO WARS. CONFLICTING STRATEGIES OF PEACE SINCE VERSAILLES. *By Arnold Wolfers. Harcourt, Brace & Company, $3.75.*

Arnold Wolfers, the brilliant Swiss political scientist who was once director of the (then) famous *Hochschule für Politik* in Berlin and is now, thanks to Hitler, professor of international relations at Yale, has written here one of the most valuable books available for anyone who wants to study the origins of the present war. It is amazing to find a writer whose personal feelings must be so involved able to hold so even the balances between the struggling groups in Europe. The very coldness of this rationality may militate against the book's popularity; we like our international affairs jazzed up, à la Gunther or van Paassen. But it is well for those who read today's protestations of eternal unity between France and England to remember that this is strictly a development of the war, or of the period when the war was plainly in the offing. During the time when Germany was not armed to the teeth and smashing toward control of the Continent, England and France pursued strikingly different policies, often in direct opposition to each other. Dr. Wolfers' sympathies are, on the whole, with the British policy. Nevertheless, his book is particularly useful because of the clear and fair picture which it gives of the course which has been followed by France. Altogether too few Americans have any real understanding of French politics, foreign or domestic. Dr. Wolfers, it should be added, believes that France is right in regarding proposals for a federated Europe or for a United States of Europe as impractical day dreams. The one thing that France has to fight for in this war, he insists, is a new balance of power, so arranged that France can be fairly sure of controlling it for more than twenty years.

HOT IRONS, HERALDRY OF THE RANGE. *By Oren Arnold and John P. Hale. The Macmillan Company, $2.50.*

Or, in plain terms, cattle brands. All the romance of the open range, not to mention its most gainful occupation and a good deal of its crime, is at home under the sign of the branding iron. Brands are not only indications of the ownership of the cows that carry them; they are themselves objects of possession. A brand, like a trademark, is a piece of property to which the law grants its owner the exclusive use; and like a trademark, it is legally registered. The authors give the history of American cattle-branding, trace the intricacies of this frontier heraldry—which are little less complicated than the genealogical table of the royal families of Europe —and present a near-enough complete glossary of brands, all done in entertaining style and with a sprinkling of stories. A hot iron is the stylus with which these records of the range are recorded, so they might be called pyroglyphics. Which is a reminder that the technique is not of American origin. The Egyptians practiced it 2000 years B. C. But it remained for the American cattleman to combine business with humor by devising such brands as I—O (pronounced "I bar O") as a confession, or boast, that its owner had started business on borrowed money.

INDIAN UNDERWORLD. *By M. Paul Dare. E. P. Dutton & Company, $2.50.*

The author, a British newspaperman long resident in India, refers to himself as an "occultist." His discussion of Indian magic shows a mingling of criticism and credulity. Most of the fakirs, he admits, are fakes, but one never knows when one will encounter the real thing. He accepts as true many things (not merely seen but heard about from a man whose cousin knew a man who heard) that "would be incredible outside of India." There was the holy man who walked on thin air across a chasm two hundred feet deep. There was the sacred image that could not be photographed —simply made no impression on the film though everything around it was pictured perfectly. The "rope trick," so far as it is explained, is ascribed to mass suggestion, which is reported to be much easier in India than elsewhere. One peculiarity of the rope trick is the difficulty of finding anyone who has seen it. The reports are always at about three removes from the event. But the real substance of the book deals not with tricks of this sort, which need authentication even more than explanation, but with secret practices of black magic, sorcery, animal worship and human sacrifice. This is a kind of *Mother India* with no moral indignation. Here also one feels that a little more authentication of the data would not be amiss. But the author professes to take it as he finds it. As to human sacrifice and its possible efficacy

for the purpose intended, he says: "Western science . . . is not entitled to declare that the sacrifice of a victim does not, for instance, terminate a drought." By his account, such sacrifice is actually practiced and, he implies, not without some show of success.

Books Received

The Faith We Live. By Albert Edward Day. Cokesbury, $2.00. (To be reviewed.)

The Faith By Which the Church Lives. By Georgia Harkness. Abingdon Press, $1.50. (To be reviewed.)

Frank Gannett, A Biography. By Samuel T. Williamson. Duell, Sloan & Pearce, $2.00. No man can start with only a young editor's savings and build up a chain of newspapers without having a lot of interesting experiences in both business and politics and in that strange blend of the two that is called journalism. Gannett did that. A high spot in the story is his leadership in the fight against the President's plan to reorganize the Supreme Court. But there are many other high spots. The book would be a better book if it were not quite so obviously a campaign biography. The laudatory tone and the unveiled determination to exhibit Mr. Gannett as having every qualification to be the people's choice—which we are not saying is not true—gives the portrait something of the quality of a plaster saint—which is something that Mr. Gannett deserves better than.

The Story of the Lord Jesus. New England Fellowship, 5 Park St., Boston, $1.25. The life and teachings of Jesus in the words of the Gospels (Weymouth's translation), with other relevant passages from the New Testament and a few from the Old, arranged in the form of daily readings for 157 days. A brief prayer is added for each day.

Pioneers in Music. By David Ewen. Thomas Y. Crowell Co., $2.75. The names of the great composers have only an inconspicuous place here. Mr. Ewen's purpose is rather to introduce the men who blazed the trails into undiscovered country—not those who came after them and built the broad highways. The names of many of these pathfinders in opera, oratorio, piano, violin and symphonic music are unfamiliar to most modern music-lovers. They all deserve to be remembered, and some of their works have other than historical interest. The book will be highly useful to students and intelligent hearers of music, and all the more so for its ample bibliography and its selected list of recorded music.

Getting More Out of Life. By Joseph Jastrow. Emerson Books, $2.00. (To be published May 16.)

Beyond the Facts. By J. Richard Sneed. Cokesbury, $1.00. There is nothing unrealistic about these sermons, in spite of the title. What that means, one may fairly judge, is "all the crude facts and then something." The preacher has the vigor of youth. He is still under thirty, with a large Methodist church in Iowa and a larger radio audience.

How to Pay for the War. By John Maynard Keynes. Harcourt, $1.00. Mr. Keynes' plan for financing the British war program half by taxes and half by what he calls "deferred pay" has already had wide publicity. The British ministry has turned it down, at least for the present. In this small book Mr. Keynes explains and defends his plan and compares it with the possible alternatives. The essence of the plan is that, instead of imposing a high sales tax or a crushing income tax on the lower as well as the higher brackets, the government shall impound a portion of all incomes above a certain minimum (and assure that minimum of subsistence to all), with a view to returning the amounts so impounded after the war. Perhaps "impound" is the wrong word, for of course the money would be spent in carrying on the war. The argument for the system is a very strong one. It would, says Mr. Keynes, not only pay for the war but prevent inflation, rise of prices and rise of wages and stabilize the whole situation.

Stand By for China. By Gordon Poteat. Friendship Press, $1.00. Dr. Poteat was a missionary in China (with a brief intermission) from 1915 to 1937; now teaches social ethics at Crozer seminary. In this book he competently surveys the rise of the new China, the influence of Western culture, including Christianity, and the hopes and purposes of the present leaders. He says little about the present war and sings no hymn of hate against Japan. A good book for mission study classes, or for anyone's reading.

To an Unseen Audience, Talks on the Bible. By Anthony C. Deane. Longmans, Green, $1.50. Popular radio talks on New Testament themes by Canon Deane of Windsor.

CORRESPONDENCE

Catholics Cooperate in Rochester

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial, "Squeamish Protestantism," in referring to the interfaith movement makes these statements: "Catholicism has given it only the most grudging and patronizing recognition." "The Catholic contact with this movement has been hardly more than a discreet gesture with the fingertips."

For the sake of the record may we suggest that these statements do not apply to the development of the movement in Rochester, N. Y. That movement owes more to the late Catholic Bishop of Rochester, John Francis O'Hern, than to any other person. Bishop O'Hern's initiative in inviting Jewish and Protestant leaders to his own home for purposes of fellowship and mutual counsel was the most creative factor in the organization of the interfaith committee shortly after his death. Of that committee the vicar-general of the Catholic diocese has been the chairman from the beginning.

As a member of the interfaith committee I know that the Catholic clergy and laity have not been laggards in promoting the processes of mutual understanding and fellowship which the committee has tried to foster. For instance, parochial high schools have welcomed the interfaith programs as generously as have the public high schools, and the attendance of Catholics at the recent Interfaith Dinner of 700 citizens equaled that of Jews and Protestants combined.

If a "decadence of Protestant self-respect" is now evident it is possible that it may arise, not so much from Catholic aggressiveness as from a latent sense of inadequacy on the part of Protestants. Men fear the strong when they themselves are weak. And we are weak as Protestants because we have not yet met the moral demand of the age for such a coordination of our religious resources as would set a worthy example for cooperative effort in the economic and international field. The large scale organization of Protestantism, involving some diminution of absolute denominational sovereignty and adequate support for cooperative enterprises, is seriously overdue. "It is later than we think."

Rochester, N. Y. JUSTIN WROE NIXON.

From Religious News Service

EDITOR THE CHRISTIAN CENTURY:

SIR: It is startling, after having operated our service for seven years, to the satisfaction of editors of all faiths and denominations, to have the charge of propaganda hurled at us, particularly by one of our clients, in connection with our reporting of developments associated with the appointment of Mr. Taylor to the Vatican.

The fact that in the same issue in which you make this charge you also publish "an objective survey of protests by religious bodies against the Taylor ambassadorship" released by our service would seem to nullify your own claim that we are loading our service with "material designed to support the President's appointment of an ambassador to the Vatican and to stigmatize the opponents of this appointment with anti-Catholicism and intolerance."

Religious News Service takes no editorial stand on the Taylor appointment. It simply reports the news for or against this appointment. We have attempted to cover the opposition to the appointment as carefully and completely as possible. Thus, in a memorandum to our correspondents, dated March 27, 1940, we

wrote "Many Protestant groups are demanding the recall of Myron Taylor, President Roosevelt's Vatican representative. Report such action in your territory."

A survey of the stories we have released on the Taylor appointment shows that we have issued a total of 34 stories on this subject through our News Releases, our radio program, the "Religious News Reporter," our weekly review, "The Week in Religion," and our Religion Question Box. Of these, 13 stories concerned statements or action favorable to the appointment, 12 stories concerned statements or action critical of the appointment, 5 stories summarized opinion for and against the appointment, and 4 stories reported statements and action by the Federal Council. Two questions were answered through our Religion Question Box. One was the question and answer you referred to in your editorial. The other was the one quoted above. We believe that this record speaks for itself.

New York, N. Y. LOUIS MINSKY, Managing Editor.

More Presbyteries Protest

EDITOR THE CHRISTIAN CENTURY:

SIR: In your listing of the presbyteries asking for the recall of Myron Taylor, envoy to the Vatican, you neglected to mention along with Los Angeles, Detroit and some of the other presbyteries the names of Huntingdon presbytery, comprising 72 churches, the Chester presbytery, comprising almost as many, and Boston presbytery of Boston, Mass., all of which voted unanimously in favor of the Alton overture, asking the recall of Ambassador Taylor.

May I say to you that the courageous stand taken by The Christian Century has been an inspiration to the Protestant constituency of America.

Tyrone, Pa. JAMES RENWICK JACKSON.

Milwaukee's Singing Mayor

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Do the Voters Want New Faces?" in the April 24 issue is quite unfair to our new mayor, Carl Zeidler. Carl sang at a very small proportion of his political meetings (less than one-tenth of them surely) and then only when those present insisted that he sing—and he *can* sing. He discussed city affairs intelligently, and challenged Mayor Hoan to a joint debate, a challenge which the mayor neatly side-stepped. All through the campaign Mayor Hoan urged the voters not to reelect him unless they were willing to send into office with him the rest of his ticket. This would have meant throwing out of office men of admitted ability and integrity. Except for this "urging" the vote would have been even closer than it was, and Dan Hoan might have been again reelected. Dan Hoan was a mighty good mayor but he almost never smiled. Carl Zeidler smiles, and works hard, and has ability. Milwaukee is much less worried about him than you seem to be.

Milwaukee, Wis. CHARLES D. WAUGH.

The Moral Embargo

EDITOR THE CHRISTIAN CENTURY:

SIR: Your objection to a legal embargo on war materials to Japan seems to be based upon the assumption that the moral embargo on air planes and parts is completely effective so a moral embargo on other war material would also be effective and less dangerous.

Would it surprise you to learn that on March first, at Kobe, Japan the President Coolidge of the American President Lines, subsidized by the government of the United States under authority of the shipping board discharged airplane motors along with its other cargo of scrap iron, cotton, oil and pig metals?

When the American government itself is involved in this trade is The Christian Century still so naive as to really believe that a moral embargo can be effective? And can American business men, seeking profits, be expected to heed government pleas for a moral embargo while it, itself, is engaged in the very trade which the moral embargo would prohibit?

Hangchow, China. E. H. CLAYTON.

A Pearl of Rare Value

EDITOR THE CHRISTIAN CENTURY:

SIR: I read the Quintus Quiz column regularly and faithfully every week, and I read it always with genuine delight. I was particularly interested in the reference of April 24 to the theological teacher who said to his inattentive class: "I must detain you gentlemen one minute more; I have still one more pearl to cast." In his *Gods and Little Fishes* (published by Bobbs-Merrill), page 331, Alfred Pearce Dennis attributes to President Patton of Princeton College this: "Please restrain your impatience. I have still a few more pearls to cast." This would have happened fifty years ago—Dennis was in the class of 1891. President Patton was afterwards president of Princeton Seminary; he might have cracked the same joke in both college and seminary. Yours with curiosity,

Granville, O. T. T. CHAMBERS.

Protestant Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "The Next Step Toward Unity" by J. Henry Carpenter, in the May 1st issue, contains some of the sanest suggestions for church unity that I have had the pleasure to hear or read. Through such a proposed union much more effective work could be done, and with less financial support. But just as important, Protestantism could then obtain the *proper* press, radio, and screen recognition, and a travesty of our democracy such as the Taylor appointment could have been averted or immediately remedied. Protestantism needs a method of concerted action. Let's have a union along the lines of Mr. Carpenter's proposal!

Presbyterian Church, Sidney, Nebr. VIRGIL V. SMITH.

Strange Bedfellows

EDITOR THE CHRISTIAN CENTURY:

SIR: You are doubtless encouraged by the letters from some of America's clear-headed intelligent leaders expressing approval of your persistent and militant campaign against the President's Taylor-to-the-Vatican appointment.

As the editor of the most widely read and most alert and progressive interdenominational periodical published in this country, commanding the intelectual respect of Protestantism's leadership it should give you pause to observe that in this issue you have with you on your side the reactionaries, the fundamentalists, the right-wingers, the champions of the religious status quo, the Catholic baiters, and most of the nondescript ecclesiastical flotsam and jetsam which constantly clog the channels of religious progress, making the river of God which should be "full of water," look too frequently like the mephitic streams that flow out of our shabby American industrial towns and cities.

Accustomed to being at the head of a significant force of fearless anti-traditionalists, tolerant and willing to experiment, aren't you a bit appalled at the motley agglomeration with which you are now associated? Phobias, as well as politics, make strange bedfellows!

West Presbyterian Church, Binghamton, N. Y. GEORGE WILLIAM BROWN.

Another Puzzled Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Chworowsky's questions strike an answering chord. A few years ago you delighted in having three master minds discuss God at great length in your paper. Time and again one of those master minds would tell another he did not understand what was meant in a certain passage. How then should such discourse be expected to profit the lay mind?

Oberlin, Ohio. ELLA D. WALKER.

NEWS *of the* CHRISTIAN WORLD

Denver Ready for Mission Effort

Bishop Hammaker Heads Organization for Autumn Campaign—Episcopalians of Colorado Meet

(Correspondence from Denver)

DENVER, April 27.—Plans are now essentially complete for the great Christian Mission program which will undertake to touch the whole Rocky mountain area next fall, Oct. 6-13. Bishop Wilbur Hammaker of the Methodist Church is the chairman with the following as vice-chairmen: Dr. Henry G. Smith of Calvary Baptist Church, Rev. Scott McMunn of First United Presbyterian, and Rev. Nelson C. Dreier, secretary of the Colorado Congregational Association. Among the heads of departments are Dr. Sam J. Mathieson, Dr. Clarence W. Kemper, Mr. Steele Holcombe, Dr. Martin Anderson, Rev. Edgar Wahlberg, Rev. Raymond Waser and a very long list of leaders of all denominations.

* * *

Colorado Episcopalians Meet in Denver

Episcopalians of the state met April 14, 15 in St. John's Cathedral. "Unemployed Episcopalians" was a topic for discussion. Rev. Fred Ingley, Bishop of Colorado, struck home with timely remarks. "We are passing through times that try men's souls," said the bishop. "At home confusion and uncertainty abound, while abroad we behold the suffering and chaos of nations at war. Only the man whose faith is in God is able to withstand the evils of our day and avoid the pitfalls of cynicism and pessimism." He further remarked that "today's advancing ideas are those of intolerance, hatred and force. He who stirs up racial hatred or class animosity is as much a traitor as he who sells out his country in time of war." Rev. Fredrick W. Clayton, rector of All Saints' Church of Omaha, Neb., was one of the leading speakers at the conference.

* * *

Colorado Congregationalists In Annual Session

The annual meeting of the Congregationalists of the state will be held in Colorado Springs May 4, 5. Dr. A. W. Palmer, president of the Chicago Theological Seminary, will be a leading speaker. Dr. Palmer will also deliver an address before the meeting of the Denver ministers' alliance on May 6 in a discussion of "The Technique of Public Worship."

* * *

Dr. Fridell in Denver

Prof. Elmer A. Fridell of Berkeley Baptist Divinity School, and president of the Northern Baptist Convention, spent a very busy day on March 31 speaking before four large Baptist congregations. Dr. Fridell was a guest at the breakfast meeting of the Denver ministers' alliance the following day. For several years he was The Christian Century's staff correspondent for the Seattle area.

* * *

Students Ask More Campus Religion

The students of the University of Colorado at Boulder have made a formal request for "more campus religious life." This is wholesome news from the campus of a great state university after we have heard so much talk of the absence of religious interest on the part of present-day students in universities.

* * *

Missouri Bishop Is Speaker

Bishop C. H. Stauffacher of Kansas City was a recent guest of the Evanston Evangelical Church in the University of Denver section of the city in observance of the 16th anniversary of this important church organization. Others who have been leaders of the congregation shared in the observance.

* * *

And So Forth

Colorado Baptists are going to the Northern Baptist Convention at Atlantic City, May 21-26, with an invitation to the convention to meet in Denver in 1942.

The annual meeting of Baptist women leaders in the Cliff House at Manitou, near Colorado Springs, has become a tradition. Last year 170 were in attendance. This year the meeting will be held May 7-9. Mrs. H. W. Smith of Burma and Mrs. A. E. Caldwell of California are to be the guest speakers. Mrs. W. R. Lee of Denver is president of the board.

Mr. W. W. Mitchell has recently joined the Denver Y.M.C.A. staff as manager of the community branch in one of the needy areas of the city.

The "know your church" urge resulted in an exposition at First Baptist Church of Denver, April 17, in which were exhibited pictures, charts, graphs, dramatics, music, motion pictures, etc., in an effort to "concrete" the program of the church. All departments of the church were represented in the exhibit.

Dr. Loren Edwards of the First Methodist Church of Colorado Springs is rejoicing over the completion of a fine education building.

Gipsy Smith begins a series of meetings with Central Presbyterian Church, Denver, on April 28.

CLARENCE W. KEMPER.

William H. Hudnut, Jr., Accepts Call to Springfield, Ill.

Rev. William H. Hudnut, Jr., for the past eight years pastor of the Presbyterian Church, Glendale, Ohio, has resigned to accept a call to the First Presbyterian Church, Springfield, Ill. He will leave in mid-June and soon thereafter will assume the pastorate of the church which was attended by Abraham Lincoln and his family when they lived in Springfield. Mr. Hudnut has been active in the Cincinnati presbytery and in civic affairs. For several years he has been The Christian Century's staff correspondent in the Cincinnati area.

Methodists Meet In Atlantic City

Attack by Bishops on Taylor Appointment to Vatican Stirs Delegates—Board Locations Shifted

(Special Correspondence)

ATLANTIC CITY, N. J., April 29.—The first General Conference of the Methodist Church is turning out to be largely an effort to get the machinery of the new united church set up and functioning. That was to be expected. Organizational problems left unsettled at the uniting conference in Kansas City last year have to be dealt with here. When they have been cleared up, the conference will be ready to adjourn. Present indications are that adjournment will come either next Saturday or Monday. That will mean a session from 11 to 13 days long—a record for brevity in the governing conferences of this denomination.

So far, only two matters of far-reaching importance have taken place. The location of the benevolent boards has been fixed as recommended by the special committee which has been working on the question ever since the uniting conference adjourned. And the denomination has been brought to sharp attention by the most vigorous and fresh-minded "Episcopal Address" to be heard by a Methodist body in modern times. The address was largely the work of Bishop F. J. McConnell, but was signed by the 59 bishops of the church.

Board Headquarters Moved

It looked for a time as though the location of boards might absorb the attention of the conference for many days. Board locations are, to a church governing body, much like army posts to Congress. The reasons for maintaining most of the posts may have disappeared with the passing of Geronimo, but woe be to the luckless congressman whose district loses one of these federal establishments. Just so the cities which faced the prospect of losing Methodist board headquarters gave evidence of readiness to fight the committee recommendations to the bitter end. In particular, the proposal to transfer the offices of the Board of Education to Nashville, which threatened the extensive offices which the former northern church had maintained in Chicago, seemed likely to make trouble.

However, the report was adopted this morning with very few dissenting votes, after having failed of adoption when first presented last week. The reasons for the sudden collapse of opposition seemed mainly two. In the first place, after several hours of debate the delegates began to make up their minds that, in a complicated administrative matter of this kind, they were not likely to do much better in the long run than the special committee which had been giving the subject intensive study for months. And in the second place, an interpretation of the report held that only the headquarters of the board need to be

in the locations prescribed, and that the way remains wide open to keep departments, bureaus and other subdivisions wherever the board decides to keep them. The practical upshot therefore seems likely to be that very few actual shifts in the location of denominational offices will be made.

Reject Barthian Emphasis

If the penetrating thought of the "Episcopal Address" can be carried down to the churches of Methodism, this document will prove of more importance than any legislation which may be adopted here. It included a remarkable survey of the political, social, economic and religious state of the world; a reexamination of the relation of Methodist theology to present conditions; both analysis and pronouncement on the relation of this church to the state, to the peace issue, and to ecumenical Christianity. Particularly interesting was the rejection of the Barthian thesis, and the declaration that Methodism is not ready to surrender its traditional emphasis on the divine immanence in favor of an overemphasis on the divine transcendence.

"Just why the divine immanence, which for purposes of religious experience means the nearness of God, should be held so unworthy is hard to say," the bishops commented. "There seems to many to be a suggestion of something weak about immanence. In truth, however, if one were to seek a doctrine that would satisfy the most tough-minded in its sternness toward wrong-doing, we could not find anything more suited and adequate to the purpose than the idea of a righteous Will closer to us than breathing and nearer than hands and feet. It is strange too that so many interpret transcendence as largely wrath. It may be that this is because a transcendent wrath is more comprehensible to us poor mortals than is transcendent love."

Attack Taylor Appointment

The passage in the address which stirred the conference to greatest enthusiasm was that which attacked the ambassadorship which President Roosevelt has established at the Vatican. It came in a discussion of united church action in dealing with modern problems, in particular the problem of war. "The Roman Church," said the bishops, "has, in spite of admitted abuses, always succeeded in developing in exceptional individuals high types of saintliness, but she does not yet abate one trace of her claim to totalitarian authority over all aspects of human life. Recent events reveal anew her purpose to press to the utmost even the most doubtful diplomatic advantages, especially in her relation to the United States. We express our sincere appreciation of the oft-declared interest of the President of the United States on behalf of world peace and especially his frequent emphasis upon the social and religious foundations of peace, and we are ready to join with the Roman Catholic Church and with all other religious or secular organizations to promote world peace; but we do deplore and must firmly resist any union of church and state, and are and will be unalterably opposed to any establishment of diplomatic relations between the Vatican and the United States."

The address also took an unequivocal stand against American entry into the war and reaffirmed the support of this church for such of its members as take the conscientious objector's position toward military service. "On the other hand," it declared, "we refuse to disparage those who, whether or not under what we may call duress, conscientiously respond to a nation's call to arms."

Dies Meeting Protested

Newspaper reports have made much of a slight disturbance which grew out of the appearance of Congressman Dies at an afternoon session attended by few delegates. As a matter of fact, the incident amounted to little. It has left many delegates wondering why the committee on arrangements ever brought Mr. Dies here in the first place, and why it was thought necessary to call in the police to protect him from the protests of attendants at a denominational youth gathering scheduled for the same day. The refusal to permit display of a German flag among those of the other nations in which the Methodist Church is established perhaps had more significance as revealing the delegates' state of mind, but this incident likewise would have passed without much notice had it not been for the requirements of the press for daily sensations from a conference which is anything but sensational.

Much of the color and excitement seems to have departed from Methodist General Conferences with the relegation to jurisdictional conferences of the election of bishops. With no campaigning on hand, about the most that the sessions offer in tension is debate on resolutions. Old-timers find this a mild substitute for the electioneering of the past. Of course, issues still to be considered may change this picture. If so, the debate which is still to come over a resolution on the Taylor appointment promises most warmth. At present the prospect is for a resolution almost identical in form with the declaration in the bishops' address.

P. H.

Seeks Material On Dempster

Rev. Russell V. Carr, of 7622 North Rogers Street, Chicago, is writing a biography of Dr. John Dempster, the father of theological education in the Methodist Church. He invites correspondence from anyone possessing or knowing of original Dempster materials.

Hull House Offers Summer Course

Hull House, Chicago's famous settlement, is to hold a summer institute for a small group of persons interested in social work, adult education and allied fields. Applications must be filed before May 28; full details are available from Jess Ogden, director, 800 South Halsted Street, Chicago.

Baptists to Organize Peace Fellowship

During the Northern Baptist Convention to be held in Atlantic City, a group of pacifists under the leadership of a New York and Philadelphia committee will hold a "pacifist breakfast conference" on Friday, May 24, at the Hotel Madison. At this conference plans will be formulated for the organization of a Baptist Peace Fellowship, independent of official denominational tie-up but including all Baptist pacifists throughout the country.

COKESBURY

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Chicago Considers Refugees' Plight

Jews Lead in Gifts to Relief Funds—Ministers Study Modern Youth—Dr. Koo and Dr. Lo Visit Chicago

(Correspondence from Chicago)

CHICAGO, April 29.—The most distressing meeting I have attended in a long time was that held at International House on the University of Chicago quadrangles on April 18 in the interest of Christian refugees. The appalling proportions of the problem and the impossibility of doing anything adequate about it is what overwhelms one. When one hears the problem described by so competent an authority as Dr. H. S. Leiper, international secretary of the Federal Council of Churches, in terms of hundreds of thousands homeless and doomed to "humane extermination" (e.g. methods of elimination short of massacre) unless they can be rescued, and then views the reluctance of all nations, including our own, to receive the multitudes of refugees, the first reaction is one of helplessness. The bitter fact is that many thousands are going to be killed, more or less slowly and painfully.

* * *

The Jews Lead in Generosity

But happily there are groups at work, doing what can be done with so staggering a problem. The largest and most active of these groups are the National Refugee Service (Jewish), the Friends' Service Committee (which conducts special projects), the Catholic Committee (which accepts as its clients only practicing Catholics), and the American Committee for Christian Refugees, which is trying to care for those not ministered to by the other organizations. It was under the auspices of this last named committee that the meeting here reported was held. Dr. Leiper paid high tribute to Jewish activity and generosity. "Within the past few weeks," he said, "from *Jewish* sources in America more than a third of a million dollars has been donated for *Christian* refugee relief. This is far more than has been given by all Christians during the six years that the Christian committees [the committee conducting the conference, the Catholic and the Friends' committees] have been at work on the problem."

* * *

Participants in the Program

Among those who took part on the program, besides Dr. Leiper, were Miss Evelyn W. Hersey, service director of the committee; Mrs. Kenneth W. Rich, director of the Immigrants' Protective League; Prof. Giuseppe A. Borgese, author of *Goliath;* Dr. Martin H. Bickham, consultant for the committee; and several others. It was enlightening to learn that Chicago now has approximately 10,000 refugees within its borders, 4,500 of them in the Kenwood-Hyde Park area. Practical steps were taken looking toward the fulfillment of the twofold purpose of the conference: 1. the creation and maintenance of interest in the plight and care of Christian refugees, and 2. the enlistment of financial support for the work of the American Committee for Christian Refugees. Mr. Frank Torrell, 77 West Washington St., is executive secretary of the Chicago midwest office.

* * *

Consider 'Confusion' of Today's Youth

"Modern Youth and Moral and Religious Confusion" is the arresting title of a "dramatic conversation" to be conducted this morning as the program for the monthly union meeting of Chicago ministers, under the auspices of the department of Christian education of the Chicago church federation. After orientation statements by Prof. H. N. Wieman and Dean Hedley S. Dimock, these men will be joined in the conversation by Prof. Frank M. McKibben, Rev. Louis P. Jensen, Rev. Victor M. Rhein and Rev. Paul Sanders. Questions from the floor will then be considered after which Dr. Harold L. Bowman, pastor of First Presbyterian Church, will make a closing statement on "what can the church do about it?" The discussion is intended to touch upon such problems as youth and war, youth and delayed marriage, and youth and unemployment.

* * *

Two Eminent Chinese Visit Chicago

T. Z. Koo, noted Chinese Christian leader, initiated the Chicago observance of the student two-day period of prayer and dedication to the cause of peace, by preaching in Rockefeller Memorial Chapel on April 14. Further activities were carried out by various student organizations during the days set for the observance, April 20-21. The seeking of financial support for student refugees was a feature of the occasion. Dr. Koo spoke also at a meeting in Fourth Presbyterian Church on April 16 in the interest of the Church Committee for Chinese Relief.

Another distinguished Chinese visitor to Chicago was Dr. R. Y. Lo, editor of the *Chinese Christian Advocate,* who spoke at Garrett Biblical Institute and at Methodist churches in Chicago and vicinity. Dr. Lo is a member of the national legislative assembly and has been active in drafting labor and land legislation. He is a delegate from the Kiangsi annual conference to the General Conference of the Methodist Church at Atlantic City.

* * *

And So Forth

Forty students were graduated from Presbyterian Theological Seminary on April 25.

The student strike against war on the University of Chicago campus was a feeble affair this year. The announced parade was not held, and the greatest evidence of anything happening was the distribution of handbills by the "Trotskyites" who would not participate because of the influence of the Stalinists in the peace committee. They announced a meeting of their own later in the day.

Rev. O. P. Kretzmann of Chicago, executive secretary of the international Walther League, has been elected president of Valparaiso University in Indiana.

Mrs. Frances T. Burton, widow of Dr. Ernest DeWitt Burton, third president of the University of Chicago, died April 20. Dr. Burton was a member of the first faculty.

CHARLES T. HOLMAN.

Bangor Seminary Goes Practical

Scholarship Balanced by Humanitarian Interests—Study Vermont Religion —Noted Church Celebrates

(Correspondence from New England)

BANGOR, MAINE, April 25.—Bangor Seminary, northernmost of our theological schools, is balancing its traditional emphasis on scholarship by development of the spiritual and practical. Under President Harry Trust, the chapel has been transformed to give a devotional atmosphere. Arrangements have been made with the Conservatory of Music to open courses to students for the ministry. A plan has been worked out with the Eastern Maine Hospital for a type of internship which shall train for intelligent ministration to the sick in sympathetic cooperation with physicians. I found students and faculty ready to consider the applicability of overlooked aspects of biblical teachings to the critical economic and international situation of our times.

President Trust testifies to the growing interest in religion in the University of Maine at Orono, with its 2,000 students, under the leadership of Albion P. Beverage, secretary of the Christian Association, an independent organization supported interdenominationally and by the university.

* * *

Secretary of Maine Council of Churches Resigns

Rev. Harry E. Titus, who for the past five years has been executive secretary of the Maine council of churches, tendered his resignation at a meeting of the board in Portland, April 10. "The program became greater than the financial support," he said to the press. He will teach in the summer school of Boston University this year. Dr. Frederick M. Meek, pastor of All Souls Congregational Church, Bangor, president of the council, said: "The board was unanimous in its appreciation of the splendid work which Mr. Titus has done particularly in effecting the transfer of the council of religious education into a council of churches." Among the fruits of this work are plans for religious education in cooperation with public schools and the organization of a promising local federation of churches in Bangor.

* * *

State and Municipal Developments

The state of Maine has recently been stirred by the discovery of a shortage of $35,000 in the office of the controller, William A. Runnells, who a week before had been discovered with two bullet wounds which he said were "accidentally inflicted." Like Connecticut in a similar situation, Maine seems to be dealing vigorously with what Gov. Lewis O. Barrows calls the "worst scandal that I have known." The alleged irregularities extend through several administrations. Republicans and Democrats call for rigid investigation, "let the chips fall where they may."

On the evening of April 8, Bangor city hall was packed with 1,000 citizens when

the council confirmed, by a vote of 5 to 3, the appointment of a new chief of police made by the city manager, James Wallace, to remedy abuses in the department. The opposition seems due to local feeling against the bringing in of an expert from Illinois, however highly recommended, and the alleged brusqueness of the manager. But all agree that there is no danger of abandonment of the new type of city government. Since it was adopted eight years ago, back debts have been paid, buildings and equipment greatly improved and the tax rate, nevertheless, kept down. Already 20 cities and towns in the state have appointed such business "managers"; and the plan works so well that it is thought likely to spread.

* * *

A Methodist Study of Vermont Religion

In Bangor I had the privilege of reading a copy of the 11,000-word report of District Superintendent Eldon H. Martin to the bishop of the New England area, G. Bromley Oxnam. "Vermont," says Dr. Martin, "is as distinctive as if we were an independent nation of different race and religion. It has been, and is, a frontier. The sense of self-sufficiency of its pioneers from Massachusetts and Connecticut was strengthened by land-title controversies and the period of independence before admission to the union. They were able to achieve a life surprisingly secure and satisfying. They developed astonishing skills in making much out of little. Vermont leads the national trend in having more elderly people, in proportion, than almost any other state. Some 'towns' have lost two-thirds of their population. Vermont has remained rural. Yet our stock has not lost any of its native vigor.

"The original churches were called simply 'Christian,' or 'meeting-house associations.' I know of no other conference which has so many federated churches. Denominations have been weakened. Under our Methodist system, our predicament last spring, when three conference members at one time came out of federated pulpits, illustrates. Some believe that we must aim for one Church of Christ in Vermont. I believe that we should seek a union that conserves the best in each denomination. Federated churches are laboratories. They have their faults and weaknesses. After visiting every union field, I cherish a new hope. These federated churches are not failures!"

* * *

Connecticut Church Celebrates 75 Years of Service

The Asylum Hill Congregational Church of Hartford, Conn., commemorated its 75th anniversary on Easter Sunday by the dedication of a new parish house and chapel. Its first pastor, Joseph H. Twitchell, a close friend of Mark Twain, served from 1865 until 1912, and six years longer as pastor emeritus. His successor, John B. Voorhees, received a mortal wound while in war service in France. The third minister, Willis H. Butler, died in the pastorate in 1930. The present pastor, David McKeith, Jr., has served since 1932.

Its membership had grown from 114 to 1,026 in 1938; and on March 31 of this year it added 85, of whom 32 came on confession.

E. Tallmadge Root.

Churches Plan Early Merger

Evangelicals, Brethren Announce Completion of Terms for Union—Church Gambling Under New Attack

(Correspondence from Cleveland)

Cleveland, April 27.—Much progress toward early organic union of the Evangelical Association and the United Brethren Church was revealed in a joint rally of 26 congregations of the two communions here. More than 700 attended the rally in Calvary Evangelical Church, which was designed to acquaint the congregations with each other and with the provisions for merger. Representatives of the joint commission, which began its work seven years ago, were Bishop A. R. Clippinger of Dayton, O., and Bishop George E. Epp of Naperville, Ill.

Bishop Epp announced virtual completion of the terms of merger and the beginnings of a new book of discipline, both of which are to be reviewed in a final commission meeting in Cleveland in July. Ratification will be asked by the United Brethren General Convention in 1941 and by the Evangelical General Convention in 1942. The combined membership will exceed 800,000 and the total property value will reach approximately $64,000,000. Rallies similar to the one here are to be held at other points in Ohio, which is central territory for the negotiating communions.

* * *

Interfaith Leader Warns Against Religion in Politics

Dr. Arthur J. Culler, pastor of Heights Christian Church and executive chairman of the Cleveland chapter of the National Conference of Christians and Jews, recently warned the chapter against political activity by religious minorities. He pointed to the so-called "front" movements as a result of racial and religious pressures which might easily react to deprive many of these minorities of their rights. "If it was bigotry for Protestants to oppose Al Smith solely because he was a Catholic," was Dr. Culler's straightforward statement, "then it is religious fascism for all Catholics to vote for him solely for the same reason. Nothing will break down democracy in America more quickly than the use of religious and minority rights to cloak undercover political activities."

* * *

More Criticism of Church Gambling

The reluctance of the city administration, which has been warring against commercial gambling, to crack down on "bingo" games conducted by churches and charitable organizations was criticized on the floor of the city council last Monday night. The councilman who raised the issue had himself applied for and been refused a permit for bingo for a milk fund. Numerous Catholic parishes have put large dependence upon income from this source. St. Columbkill's Church has been operating a "recreation center" for bingo and similar games in a large commercial building. Attempts on the part of Protestant churches to combat a serious gambling situation in

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Willett, Clark

Cuyahoga county are embarrassing while the Catholic Church participates in the gambling. The ministerial association several months ago asked that the law be enforced against churches.

* * *

Federal Probes Stir City

The promise of federal inquiries into price-padding conspiracies in the excavating, electrical and tile businesses, following close on the indictment of 102 firms, unions and individuals engaged in the plumbing industry, has stirred great popular interest here, where building costs have seemed unnecessarily high. An independent linen supply firm has just brought suit for $200,000 damages against a combination of towel, linen and laundry firms known as the Cleveland Linen Club, Inc., for conspiracy against legitimate competition.

In a conference of the Cleveland chapter of the American Civil Liberties Union several labor leaders charged that undue prominence had been given the names of a comparatively few unionists in published reports of the plumbing indictments. By a divided vote a resolution was adopted proposing an amendment to the anti-trust act which would exempt labor unions from prosecution "when carrying out their legitimate purposes."

* * *

Chinese Puts Religion Before City Club

The City Club, Cleveland's free speech forum which bars no holds, the other day received a dose of genuine religious evangelism from Kung Sam Lee, wealthy Shanghai broker and operator of a Christian radio station. With pungent wit Lee told of his personal conversion and gave Christianity full credit for the development of leadership which has brought China to a new sense of unity and power. It was a new type of message for an audience that includes a few who pride themselves on agnosticism and religious cynicism. They seemed to like it.

Three days later Dr. John Earl Baker, famine relief director in China, told 200 members and friends of the Cleveland Committee for China Relief that China will successfully overcome Japanese aggression within two years. Dr. Baker appealed for funds for medical and food relief for more than 20,000,000 destitute Chinese. The Cleveland committee has contributed nearly $10,000 to this cause.

* * *

Methodists Mark 50 Years in Deaconess Work

On April 8 the board of West Side Community House celebrated 50 years of deaconess work by the Methodist Church in Cleveland. In addition to serving a populous district with religious and recreational activities, this busy 90-room center is a residence for 32 deaconesses and social workers who direct its clubs and assist in 11 parishes.

* * *

And So Forth

Forty-four Missouri Synod Lutheran parishes in Greater Cleveland report a gain of 4.8 per cent in membership, from 20,157 to 21,119, in 1939.

Ground was broken last Wednesday for the new $75,000 sanctuary of Heights Christian Church, Shaker Heights.

O. M. WALTON.

N.Y. Norwegians Fast and Pray

Boycott German Shops—Universalists in Forward Campaign—Passover Sermons Assail Tyranny

(Correspondence from New York)

NEW YORK, April 29.—"A special day of penitence and prayer in behalf of all war-stricken countries in general and the dear homeland of our forefathers in particular" was observed in all Norwegian Lutheran churches here on Sunday. During the week organizations were perfected to raise money and in every way help the fatherland. Churches will be kept open "at all hours" for individual prayer and worship. Two special problems have arisen. One, the almost immediate boycotting of all German stores in the large Scandinavian sections of the city. This has been entirely voluntary without any concerted campaign. German merchants, many of them antagonistic to the Hitler regime, have suddenly found their stores devoid of customers. The other serious problem centers around the Norwegian and Swedish sailors stranded in the city. Seamen's homes and missions are completely filled and churches and private homes are offering their facilities to relieve the need.

* * *

Universalists Hold Rally In Brooklyn

Assailing an "attitude of passive indifference," Dr. Robert Cummins, general superintendent of the nation's Universalist churches, appealed for "confidence, consecration and cash" to revitalize the denomination's spiritual program, at a rally in All Souls Universalist Church, Brooklyn. Rev. Cornelius Greenway, the pastor, is chairman of the Universalist four-year "Forward Together" movement in the metropolitan area. Dr. Cummins stated: "Our fellowship is wholly unlike anything in Christendom. Already there is too much religion of the wrong kind. The sacredness of humanity is at stake in the world today and it is especially important that a free church not only live but thrive and be revitalized for the sake of the values it represents. Other ministers participating in the service were Rev. H. Elmer Peters of Floral Park and Rev. Roger F. Etz of Newark.

* * *

Brooklyn-Nassau Presbytery Names Dr. Crapullo as Moderator

The Brooklyn-Nassau presbytery meeting in the Hollis Church last Monday elected Rev. George A. Crapullo of the Irving Square Church, Brooklyn, as the new moderator. Rev. Herbert H. Field was continued as executive secretary. The retiring moderator, John E. Flemming of Arlington Avenue Church, Brooklyn, was given a vote of "deep appreciation" for his efficient and stimulating leadership during the past year. In the morning session the presbyters listened to Mr. Lester B. Granger, Negro of the Welfare Council, who strongly opposed "the creation of another Negro Harlem in the Bedford area of Brooklyn." Three men were received into membership: Rev. Ward G. Gypson, from the presbytery of Hudson, who became pastor of Glen Cove Church; Rev. David G. French, from the presbytery of Flint, who is pastor of City Park Branch Church, Brooklyn, and Rev. Kermit H. Jones, from the presbytery of Long Island, who has accepted a call to the pastorate of Classon Avenue Church, Brooklyn. Rev. A. A. Leininger resigned from Rosedale Church to accept a call from the Babylon congregation. A prepared overture to General Assembly on the question of the Myron Taylor appointment was not carried and was sent back to committee.

* * *

Passover Observed By Jewish Congregations

Jewish sermons at passover services throughout the city praised the "fight for freedom" being waged in Europe. Comparing Hitler to Pharaoh, rabbis expressed faith in the ultimate deliverance of victims of dictatorship. Rabbi Samuel H. Goldenson at Temple Emanu-El, Manhattan, said: "The surest ground of freedom is faith in the ultimate triumph of the right. This belief has sustained the prophets, psalmists and sages of Israel throughout the centuries. This affirmation has been the expression of faith of our people in the dark days in the past and is still the faith today." Rabbi David de Sola Pool said at the Spanish and Portuguese Synagogue: "Slavery destroys not only the slave, it destroys also the master, for nothing corrupts a man so quickly as does absolute power. No man is big enough to be the absolute master of another." Rabbi Isaac Landman, preaching to Congregation Beth Elohim, Brooklyn, insisted that "the Jewish-Christian tradition stands for freedom and liberty. The progress, the influence of the ideals of these two religions must spell the defeat of nazism and other tyrannies."

* * *

And So Forth

The Brooklyn church and mission federation opened its annual campaign for funds on last Thursday evening with a dinner meeting of 125 of the 200 workers signed up to aid in the raising of funds. Mr. Louis C. Wills, prominent attorney, is chairman and Mr. Philip A. Benson, former president of the American Bankers Association, is treasurer of the campaign. The goal is set for $20,250—the balance needed to meet a budget of $65,000. Rev. Quentin T. Lightner, of the Redeemer Baptist Church, is the president.

Rev. James Thayer Addison of Cambridge, Mass., was elected vice-president and Dean Vincent, a banker of Portland, Ore., and President Kenneth C. M. Sills of Bowdoin College, Maine, were elected to fill vacancies on the National Council of the Protestant Episcopal Church, at a session of the council held here last week.

Over 1,500 communicants attended the second annual united service of the sacrament of the Lord's Supper for the 60 churches in the presbytery of New York held Sunday afternoon in the Fifth Avenue Presbyterian Church, Manhattan. Elders representing the 60 churches assisted. Dr. William P. Merrill, newly elected moderator of the presbytery, officiated.

The St. George Association of the New York city fire department, composed of Protestants, held its third annual communion service Sunday in St. George's Episcopal Church, Manhattan.

J. HENRY CARPENTER.

Kansas City Hears Plea For Unity

Dr. Morrison Appeals for Church Union —Tribute to Dr. Combs—New Civic Leaders Win Confidence

(Correspondence from Kansas City)

KANSAS CITY, April 27.—The Christian Women's Council held its quarterly meeting at the Independence Boulevard Christian Church last Tuesday and presented a program that will be remembered for a long time. Dr. Charles Clayton Morrison, speaking in the morning on "The Outlook for Church Union," made a stirring appeal for a union of all Christian forces, since "a divided church is impotent before the problems of the present." The four areas in which these problems arise and demand a united approach are those of missionary, educational, social and peace work. It was just the message which Kansas City needed, and was described as the keynote for all the plans centering in the Christian Mission to be held this fall. Representatives of many denominations were present.

* * *

Honor 'Pioneer' Ministers

In the afternoon all ministers who have served in Kansas City for 25 years or more were honored. Special tribute was paid to Dr. George Hamilton Combs, dean of them all, who has been a pastor in Kansas City for 48 years. His first call was to the Sixth and Prospect Church which in 1905 moved into its new home and is now known as the Independence Boulevard Christian Church. In 1921 Dr. Combs became pastor of the newly organizing Country Club Christian Church, where he still ministers to a membership of 2,200. Known throughout the city, where his influence has been deeply felt, his ministry is a decisive argument in favor of the long pastorate. In fact, the city's ministers who are most widely known and recognized for leadership are to be found among the following who have been here for a quarter-century or more: Rev. Samuel W. Bacote, Dr. George P. Baity, Dr. Andreas Bard, Rev. R. B. Briney, Rev. R. F. Jaudon, Dr. Burris Jenkins, Rev. C. P. Jones, Dr. A. W. Lindquist, Dr. James L. McKee, Rev. D. W. Moore, Dr. Harry C. Rogers, Bishop Robert Nelson Spencer and Dr. Victor Spong. The final address of the meeting was given by Dr. Emory Ross, general secretary of the American Mission to Lepers and secretary of the African Welfare Committee of the Federal Council.

* * *

Seminary Plans Summer Schools for Preachers

The Kansas City Baptist Theological Seminary is becoming one of the strong schools here in the middle west. Standards have been raised to admit only college graduates, the endowment has been increased, and significant additions have been made to the faculty. Under the leadership of President Dana and Dean Alvin J. Lee, the faculty will conduct three summer schools for preachers as follows: Colorado Women's College, Denver, June 3-15; Van Buren, Mo., July 8-26; and on its own campus, June 17-July 5. Dr. Lewis G. Hale, Wichita, will deliver the baccalaureate sermon Monday evening, May 13, and the commencement exercises will take place May 16. The alumni will conduct booths at the Northern Baptist Convention, Atlantic City, and at the Southern Baptist Convention, Baltimore. President Dana addresses the convention on May 24.

* * *

New Administration Wins Confidence

Kansas City is going forward in a new spirit of confidence and hope. The new administration at the city hall has perplexing problems and most of the council are inexperienced in politics, but a determined majority of the city has faith in the new leadership and will trust them in the selection of the new city manager, who will be chosen in a few days. A campaign to save the Philharmonic Orchestra will shortly be over and, we hope, successful. An active committee is at work to develop the downtown retail area. One-way streets, more parking space and new arteries connecting with the suburban areas are among the proposals. Several industries, including Transcontinental Airways, Inc., are expanding. Residential building is booming.

* * *

And So Forth

President William Lindsay Young of Park College has consented to let his name be placed in nomination for moderator at the forthcoming General Assembly at Rochester in May. The excellent work he is doing at the college has been attracting considerable attention.

Frank Lloyd Wright has been selected as the architect for the new Community Church, to replace the old edifice destroyed by fire. The location is 46th and Main, near the Plaza district and close to the University of Kansas City and the Art Gallery.

The First Baptist Church has just concluded a week of celebration observing its 85th anniversary. Dr. Robert I. Wilson is pastor of this historic church.

Dr. Graham Frank of Dallas, Texas, was the main speaker at the annual meeting of the Christian Churches. More than 30 were represented.

JOSEPH C. CLEVELAND.

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Scots Treat C.O.'s With Tolerance

Change in Attitude Seen Since Last War —Make Plans for Livingstone Centenary—Scotland's 'Second Language'

(Correspondence from Scotland)

EDINBURGH, April 20.—One noticeable feature of the public mind in the present war, as compared to the last, is the different attitude toward those who have conscientious objections to taking any part in military service. Legislation has provided that they may be exempted if they furnish good evidence that their scruples are genuine and not merely put forward as an excuse for shirking. Eleven tribunals have been set up to consider applications for exemption. Naturally these tribunals differ in the way they handle cases, but on the whole applicants have been treated with consideration. Many have been granted complete exemption from war service; others have been assigned only civil duties connected with the war; while some who are obviously insincere are refused exemption altogether. The number of applicants has not been very large—indeed only two per cent of those registered for military service. By far the greatest proportion of them object on religious grounds; a few for ethical-philosophical reasons; and a few also, of communist leanings, object to this war for political reasons. A small but appreciable minority of university students have pacifist views and state them freely.

It is only right that in a country which is fighting for the preservation of individual freedom there should be this tolerance of private scruple. Such tolerance on the part of the state is certainly in line with the public mind.

* * *

Livingstone Centenary

Unless the unexpected happens the centenary of the departure of David Livingstone for Africa, which is due to be celebrated toward the end of this year, will have to be a small-scale affair. Strange to say, it is only ten years since a national memorial to this very notable Scot was established. In Blantyre, a small village in Lanarkshire, there still stands a row of small houses formerly occupied by weavers with their handlooms. One of these houses had been the home in which Livingstone was born. These houses were acquired and turned into a museum of Livingstone relics. In a row of dark alcoves there is a series of striking colored plaques in bas relief depicting scenes from Livingstone's life. These when illuminated have a very beautiful effect. The memorial with its surrounding playing-fields is a favorite place for Sunday school excursions, and during the ten years since it was opened by our present queen has been visited by over a million people. One form which the centenary celebrations are expected to take is a great increase of visitors to the memorial.

* * *

A Link with Livingstone

It is strange that in this centenary year there have passed away two brothers—one in December and the other in March—who followed very closely in Livingstone's footsteps and fulfilled many of his dreams. Inspired by Livingstone's exploits and filled with the same missionary zeal, Fred and John Moir set out for Africa just three years after the explorer ended his career. They went, not as missionaries—though all their lives they worked in close cooperation with the missionaries—but as Christian traders. Their aim was to change the wild fighting tribal ways of the people into the ways of industry and peace. They had many an adventure and were leaders in resisting the raids of the Arab slave traders. Fred Moir had an arm crippled by one of the encounters with these invaders. Their later years were spent in this country and were filled with benevolent and religious activities. Their passing breaks a link with an Africa that long ago disappeared.

* * *

'G.A.' in Conference at Highland Retreat

The name "Bonskeid" has long been a familiar one in church circles in Scotland, but in recent years it has acquired a new significance. Bonskeid was the fine country house, beautifully situated among the pine-clad Perthshire mountains, of the Barbour family—of Barbour the distinguished poet-minister of a generation ago, whose sister became the wife of Dr. Alexander Whyte of Free St. George's, and whose son Dr. Freeland Barbour, became Dr. Whyte's biographer. A few years ago Dr. Freeland Barbour leased this fine house to the Y.M.C.A. to be used for religious gatherings.

I have just returned from taking part in a retreat, or Easter school, held there by the G. A. (Girls' Association) of the Church of Scotland. Over 80 young women between 18 and 30 years of age were present for the four days of their Easter holiday. The special subject was the universal church—a study of recent ecumenical movements—and the "school" took the form of lectures and group discussions. It represented, of course, only a tiny fraction of the G.A., which has 15,000 members; but such was the keenness shown and the atmosphere of happy Christian fellowship that one felt this girls' organization to be one of the most alive things in the church and a good omen for its future.

* * *

Scotland's Second Language

It has been a surprise even to us in Scotland to find how many there still are in the Highlands of whom not English but Gaelic is the mother tongue. The Church of Scotland and the Free Church, working in cooperation, have found it necessary to appoint special Gaelic-speaking chaplains for Gaelic-speaking men in the forces. Most of these are working on the trawlers and mine-sweepers; but they are to be found far across the world too. A letter I recently received from a chaplain told of the delight with which a party of men from the Western Hebrides recognized a Gaelic inscription in the Scots church in the fort at Gibraltar.

GEORGE CARSTAIRS.

Young Universalists to Aid Jewish Refugees

Children in all Sunday schools of the Universalist Church will contribute for the aid of Jewish refugee children in the annual friendship program of the denomination.

Mourn Passing of C. F. Andrews

Memorial Service for Noted Missionary —British Face Norway Fighting With Confidence in Navy

(Correspondence from England)

LONDON, April 11.—What C. F. Andrews did for India, Natal, Guiana and the Fiji Islands, my readers will have heard. It only remains for me to say how much he did for us in this land, which he never ceased to love. Long ago in his early days in India he wrote a striking book, *The Renaissance in India,* which was used as a study book in missionary circles. He was always a welcome speaker to students who admired his gallant and chivalrous defense of all who suffered from race prejudice. I remember his speech at Liverpool when three times he repeated the Negro spiritual refrain, "Were you there when they crucified my Lord?" What an evangelist he was! At Cambridge, his own university, he made a deep impression in recent years by his teaching on prayer. He was clearly a man who, as the old saint would have said, "had got in." The last time I spoke to him he was hurrying down an Oxford street to attend a lecture by his friend Tagore. Tomorrow there is to be a memorial service in St. Martin's-in-the-Fields. His last little book had touching tributes to his Indian friends. I wonder how far he had reached in the life of Jesus upon which he had been busy for some time. He will be remembered by the Indians, who loved him, and by his friends in this country, who saw in him the stigmata which cannot be mistaken.

* * *

The Latest Surprise

At the moment we are waiting for news of the naval engagement off the coast of Norway. It is our lot to wait as our fathers waited for news of the battle of the Nile or of Trafalgar. I walked in London yesterday, and except for the unusual number of evening papers sold there were no signs that we were living in an hour of crisis. Perhaps it has always been so. We eat and drink and sleep and go about our daily tasks, even while we know that in the northern seas the fate of nations may be in the balance. It was clear last week that we were on the eve of some new action. But the swiftness of the German move against Denmark and Norway took the ordinary citizen by surprise. We had no difficulty in believing that Germany would seize the Scandinavian countries if it thought the operation safe or if it were becoming desperate. Whether or not it will prove to have been a blunder or an inspiration, we shall soon learn. I can only record that deep down in the mind of our people is confidence in the navy, and a fierce resentment at the brutal treatment of smaller nations by Germany; it is not a stormy passion but a white heat.

* * *

The British Religious Press in Wartime

It is sometimes profitable to see how our press is interpreted by friendly readers in

other countries. A Swiss journal, *La Semaine Religieuse,* has given its impression on the general attitude of our religious papers in the present days. These are the points which impress the writer. There has been a decided reaction against pacifism. In the years between 1918 and 1939 there was a marked turning toward pacifism, though more meanings than one were attached to that word. It is pointed out that the press of today witnesses to a reaction. But it is added: "England does not make war against the German people, but against the nazi regime inasmuch as it is the enemy of the highest spiritual values." English Christians feel a sense of responsibility for their share in the present tragic situation. The English religious press is not oblivious to the better sides of German religious life and endeavors to prepare for the future "not without generosity." This summary seems to be a fair estimate of the mind of our church papers in the main. It is not meant to be an attempt to describe the mind of the church as a whole.

* * *

The Minister of the 'Kitchen Front'

The new minister of food, Lord Woolton, has lost no time in making his introduction to our people. It should be said that he has been the very enterprising head of the stores known as John Lewis & Co., and some of the qualities he has shown in that office he has already revealed in his frank and unconventional talks to those who are at the "kitchen front." He has abjured definitely the official style of address. Here for example are some of his words: "Be careful with sugar." "Kitchen food eaten fresh from the pan and the dish is just about the tastiest food anyone ever gets." "If you waste a slice of bread a day, it needs thirty shiploads of wheat a year to make up our wastage."

* * *

And So Forth

A member of a tribunal, summing up his impression of conscientious objectors, says that his "outstanding conviction as the result of hearing many cases is that of the undoubted honesty and sincerity of the applicants. Only a very few appear to be 'shirkers.'"

There was a large increase in employment between Feb. 12 and March 11. The numbers of unemployed on the registers fell by 382,887. As compared with March 1939 there was a reduction of 605,716. This reduction is likely to increase.

The British and French League of Nations unions have had one joint meeting in London and plan another this month in Paris. They have issued a statement giving the lines which should be followed in the three stages: armistice, peace treaty, and the establishment of a new international order in Europe.

Gipsy Smith's many American friends will join in congratulating him upon his 80th birthday.

EDWARD SHILLITO.

Lutheran Inner Conference to Meet in Pittsburgh

The annual convention of the National Lutheran Inner Mission Conference will be held in Pittsburgh, Pa., June 3-5. Many problems of Christian social work will be studied and discussed.

California Helps Migrant Workers

Los Angeles Community Absorbs Many —Kirby Page Points Way to Peace —Dr. Coe Discusses Democracy

(Correspondence from Southern California)

LOS ANGELES, April 26.—A group of church young people of our city came back from their exploration among migratory workers in the "Grapes of Wrath" country with an enthusiastic story. They were led by John Way who will direct the Quaker student work camp at Delano this summer. The language and mores of the particular "Okies" they met were anything but profane and startling. The indifference of these kindly voiced people, which to outsiders looked like despair, was not necessarily a handicap: it might be a godsend preventing the unemployed from cracking up under nerve strain. Wholesale concerns have already put unfair pressure upon at least one of their consumer cooperatives. One veteran migrant claimed that with one or two exceptions he thinks he can vouch for the incidents recorded in Steinbeck's novel. But "The Associated Farmers" are not 100 per cent typical. Some close-to-the-ground farmers, far from disapproving of the federal camps, are sympathetic.

* * *

A Long-Time Problem

There are now about 17 permanent communities in California and Arizona where the migrants enjoy sanitation, cleanliness, health, free speech and protection from interference by vigilantes. The problem is not temporary. A large fraction of migrants are being absorbed in normal occupations in and around Los Angeles, but it will presumably take many years before an adequate plan will effect unionization of farm workers, the social ownership of implements and land, and education for cooperative action, upon which their welfare depends. Meanwhile, ping-pong sets and books are needed now; and clothing by autumn. A letter to your congressman asking him to vote for H. R. 2975 (approved by Jerry Voorhis) so that federal aid can more effectively cover this national situation, would be a definite act of friendliness. Those interested in a permanent project which might take the form of an American folk school, seeking to work on all the various facets of agricultural workers' community life in California may inquire further by addressing the Pasadena Friends Center, 526 N. Oakland Ave., Pasadena.

* * *

Kirby Page's Christian 'Alternative'

Kirby Page, living now at La Habra, Calif., has been conducting significant discussions along the Pacific coast. "Jesus," he says, "repudiated the whole war system in his day. In contrast to the taken-for-granted view of nearly every fellow patriot that a broken tooth had to be answered with a broken tooth, he taught love of enemies and prayer for them—the overcoming of evil with goodness." Using various translations of the Gospel record, Mr. Page finds no evidence that when Jesus cleansed the temple he used anything but mild coercion. The whip of cords is no argument for war-force even were one to follow the King James version with its possible implication that men as well as animals were struck. "If wholesale massacre by famine, pestilence, fire and poison gas is right, then

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nothing is wrong, and we are in complete moral darkness. There is a Christian alternative today: to keep the United States out of war, to use our resources on a vast scale to aid war victims abroad, to direct our power toward an armistice now and as soon as possible toward the assembling of a world conference where in contrition we would transmute our coercive empires into unions of free and equal peoples, preparing to disarm rather than massacre one another." Mr. Page finds that the most effective propaganda to get us into war on the side of Britain is from the lips of excited Americans.

* * *

Organize New 'Friends of Jesus' Group

The *Nisei* (young Americans of Japanese origin) have started in southern California a "Friends of Jesus" fellowship akin to that of their parents who for the past 15 years have been meeting for breakfast together every Sunday morning at six o'clock. Members dedicate themselves to show reverence for Christ, love for the poor, diligence in labor, social service, purity of life and work for peace. At one of the April services young non-Mongoloid friends joined with these *Nisei* in the Japanese Methodist Church. Dr. and Mrs. Henry Topping, about to return to Japan after 45 years of missionary service there, were the speakers.

* * *

A Hand Uplifted Over Hate

The Kagawa Fellowship, using the motto from Euripides, "A Hand Uplifted Over Hate" has invited members to add their prayer, their "willing something to happen, in the consciousness of God" to that of Kagawa and his little group who pray every Friday at 5:00 a.m. for justice and world peace. The corresponding time in California is at noon Thursday.

* * *

Churches Disapprove 'Christian Front'

Reporting that Father Coughlin's so-called "Christian Front" is "most unchristian in its attitude toward the Jews, and in its doctrines," the executive council of the Los Angeles church federation has recommended that the churches absolutely disavow any relation to it.

* * *

Dr. G. A. Coe on Democracy

"I don't know that I ever encountered a hypocrite in all my life," said Dr. George Albert Coe in a recent analysis of "The Place of Religion in Education for Democracy" which he set forth at Catalina Island. "Blunderers—yes, I'm a blunderer too. But hypocrites? I think not. I mean by a hypocrite one who consciously, deliberately misrepresents himself to other people for selfish purposes. I may want to blame my fellow men. But I can't. We have to discount the word 'guilt.' The state is incompetent to find 'the sinful will.' It can deal with sanitation, it can restrain offenders, etc. But it is not qualified to base death punishment on the motives of a man. . . . If the state will teach democracy as far as it can it will make its contribution to religion. Let the church hold the state up to that, and then go beyond the state. The state will compromise. The church's job is to teach love without compromise."

ALLAN A. HUNTER.

World 'Y' Serves War Prisoners

Welfare Program Covers Wide Field—French Missions Imperiled—Confessional Church's War Message

(Correspondence from Geneva)

GENEVA, April 12.—At the beginning of the European war, the general secretaries of the International Christian Organizations set up an Emergency Committee of Christian Organizations, with consultative and coordinative functions. Each organization undertook the necessary steps to launch the type of war work it was best qualified to perform. Chaplaincy services are being organized through the provisional committee of the World Council of Churches and the World Alliance for International Friendship through the Churches. Students in distress are being helped through the European student relief of International Student Service and the World's Student Christian Federation. The World's Y.W.C.A. is caring for the needs of women victims of war.

The War Prisoners' Aid of the Y.M.C.A. is performing valuable service. According to plans made before the outbreak of war the national alliances of Y.M.C.A.'s are serving men in the armed forces while the World's Committee of Y.M.C.A.'s, which is responsible for service of an international character, has obtained from the belligerent governments permission for setting up a spiritual, educational, recreational and physical welfare program among war prisoners and interned civilians. Visits have been paid to the major camps in Britain, France (where about 20 camps were seen) and Germany (where besides several hundred British and French prisoners and internees there are 18,000 Polish officers interned for the duration of the war and several hundred thousand Polish men, many of whom are to be used as laborers, but for whom various forms of welfare work are being permitted also).

* * *

Relief Work Widespread

Polish refugee centers in Lithuania and the prison camps in Finland have also been visited. The declaration of peace made it unnecessary to develop the work in Finland. In Lithuania, Mr. Eduard Lapins, assistant general secretary of the Riga Y.M.C.A., is already at work among the 8,000 Poles. Mention should also be made of the Polish relief work done by national Y.M.C.A.'s in Rumania and Hungary, in cooperation with other organizations. In Germany, Pastor Erik Christensen of Denmark is organizing a comprehensive program in one area where there are British, French and Polish camps with a view to extending the work to three more areas during the next few months if sufficient funds can be raised and if workers are available.

In France, as in Germany, many prisoners are to be employed as laborers, and welfare work for them will need mobile units. Prisoners in Britain are not being allowed to undertake productive work, in view of the unemployment situation. This means that they have an enormous leisure-

time problem, and that the Y.M.C.A. program will meet a real need.

* * *

Prisoners' Personal Needs Met

Over 2,500 books have already been sent to 68 camps in 9 different countries. Materials for worship, music, handicrafts, games, etc., have also been sent. The key to the whole enterprise, however, is the provision of field secretaries who visit the camps and help the men in their personal needs. The Scandinavian countries are the chief source of support for the work, apart from the United States.

* * *

Reorganizing League's Non-Political Work

Progress is being made in the organization of the Central Committee which is to take over the coordination and direction of the League of Nations' economic and social work. The organization of this committee means the creation of a completely new mechanism of international collaboration in this field, with the aim of divorcing the economic, social, health and humanitarian work of the league from international politics. The chairman and secretary-general are drawing up suggestions for the organizing committee. The questions under discussion are not only the selection of the membership but also the principles upon which the selection must be made. The only decision yet made is that appointments for the first year are to be limited to 18 member states and five or six individuals.

* * *

French Protestant Missions Face Large Deficit

We have just received statements showing that the Paris Missionary Society is facing a desperate financial problem. Besides the conditions which are having an adverse influence on mission funds generally (wartime taxation, fear of the future, preoccupations elsewhere, etc.), French Protestantism has to face a real economic upheaval. Half the Protestant population of France lived in Alsace-Lorraine, and has been evacuated to the interior of the country. It no longer has its regular resources at its disposal. The Paris Missionary Society is therefore facing a deficit of three million French francs (about $60,000) on the year's work—about half its total budget! If it does not manage to find that sum, it will be forced to recall from the foreign field 40 per cent of its workers.

* * *

Confessional Church Broadcasts Significant Message

The German Confessional Church sent out an Easter message which includes the following words: "Wartime is a time of heavy responsibility. It means that everyone, including the preacher of the gospel, must choose his words carefully. The preacher must seek to avoid misunderstandings. It must be clear that he is proclaiming the gospel and not human opinions and judgments. It must be clear that he is standing with burning heart in the community of his nation, helping to bear its burdens and fight its fight. It must be clear that he desires, in the power of the love of Jesus Christ, to build, to help, to save, and to avoid everything that might do harm to his nation.

"The power for such genuine spiritual discipline can come only from prayer. May we ministers of the Word in this time be found as true men of prayer, who make intercession for the Führer and all who hold authority in the German nation, for our soldiers and their preservation in body and soul, for the welfare of our fatherland and a just peace. May Christ grant us all the spirit of true intercessory prayer!"

* * *

No Blind Prayer For Victory

In some quarters in Switzerland, notably the Evangelical Press Service, this message is judged as a token of spiritual failure in the Confessional Church. Criticism is directed to the words "with burning heart." These are certainly ambiguous; but they may well express pain rather than enthusiasm. It should also be noted that intercession is asked for the welfare of the fatherland and a just peace. This is no blind prayer for victory. The most that can be said is that even those who opposed pre-war nazi internal policy feel that what is now at stake is not a party triumph but the destiny of the German nation as a whole, and that that is a cause from which they cannot dissociate themselves.

* * *

Conscientious Objectors In Germany

We have it on good authority that a number of conscientious objectors have been shot in Germany. The exact figures are not known. Most of them were objectors on Christian grounds.

DENZIL G. M. PATRICK.

T. C. Hume Welcomed in Claremont, Calif.

A recognition service for Rev. Theodore C. Hume as pastor of the Congregational Church, Claremont, Calif., was held on April 12. The church council before which Mr. Hume's statement of faith was made included ministers and delegates from more than 30 churches of southern California. The sermon was preached by Dr. Douglas Horton, secretary of the General Council of Congregational and Christian Churches. Mr. Hume, who came to Claremont from the New England Congregational Church in Chicago, succeeds Rev. A. D. Stauffacher, who now ministers to the First Congregational Church, Lansing, Mich.

Japanese Bomb Catholic Missions in China

Ambassador Nelson T. Johnson has reported to the state department that Japanese planes heavily bombed missions conducted by American Catholics in Chihkiang, Hunan province, and Linchwan, Kiangsi province, China, during April. Heavy property damage was inflicted, but no missionaries were killed. The buildings

'Should We Have an Ambassador at the Vatican?'

is the title of a sermon by HAROLD A. BOSLEY in the May number of

The Christian Century Pulpit

Six Other Sermons in This Issue

ALBERT EDWARD DAY, *First Methodist Church, Pasadena, Cal.* **"The Terrible Meek"**

W. HOWARD LEE, *First Presbyterian Church, Yellow Springs, O.* **"A Scandalizing Christ"**

WILLIAM CHALMERS COVERT, *Formerly Secretary Presbyterian Board of Christian Education.* **"Breadwinning and the Christian Family"**

G. RAY JORDAN, *Centenary Methodist Church, Winston-Salem, N. C.* **"Why Does Not God Stop the War?"**

CHARLES M. CROWE, *Centenary Methodist Church, St. Louis, Mo.* **"The Hidden Years" (Mother's Day sermon)**

O. W. BUSCHGEN, *Westminster Presbyterian Church, Elizabeth, N. J.* **"The Unemployed Christ"**

J. STANLEY DURKEE, *of Plymouth Congregational Church, Brooklyn, N. Y., contributes the Pastoral Prayer.*

GEORGE LAWRENCE PARKER, *of the Unitarian Church in Keene, N. H., presents an article on "The 'Futility' of Preaching."*

Also the widely popular Editor's Page, with its "Event of the Month," "Book of the Month," and "Thought for the Month."

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had American flags painted on their roofs. This is the first bombing of American mission property in China since last summer.

Americans Give $9,800,000 For War Relief

Valentine E. Macy, Jr., treasurer of the National Information Bureau, has announced that between Sept. 1 of last year and Feb. 29 of this the American people gave $9,800,000 to relief work in Asia and Europe. The largest amount, $2,500,000, went to Finland; the next largest amount was the $1,750,000 raised by the American Jewish Joint Distribution Committee. Hadassah, Inc., raised $720,000 for Palestine; the American Red Cross $650,000 for relief in Europe; the Church Committee for China Relief $250,000; four organizations raising funds for Poland reported $810,000.

United Lutheran Church Reports Membership Gains

Statistics released by the United Lutheran Church show a gain in membership of 2 per cent, or 22,242 members, during 1939. Baptized membership showed a net gain of 14,285. Indebtedness decreased by $957,251; the value of church property increased to a present total value of $155,297,968. Eighteen new congregations were added during the year.

New Head for Boston Sailors' Haven

Harry J. Pearson, who has been manager of the welfare department of the Seamen's Church Institute in New York, has been appointed superintendent of Sailors' Haven, Episcopal institution in Boston, Mass. He succeeds Stanton H. King, who died recently after 47 years of service.

Cancel Copenhagen Meeting Of Lutherans

The meeting of the executive committee of the Lutheran World Convention which had been scheduled for the last week in April at Copenhagen was canceled. Guess why.

Canada Bars Quaker and Pacifist Papers

The American Friends Service Committee has announced that its publications, together with those of the Fellowship of Reconciliation, have been barred from Canada.

To Hold Southern Conferences On Cooperative Movement

The cooperative movement is expected to make important gains in the south as the result of conferences to be held at Atlanta, May 8-11, and at Nashville, May 17, 18. Large numbers of churchmen are expected to attend.

New York Church Offers Help to Fair Visitors

Union Methodist Church, 229 West 48th St., New York, has opened a bureau to help visitors to the 1940 edition of the New York world's fair find moderate-priced accommodations.

Mrs. Harrison Elliott Heads Y.W.C.A.

Mrs. Harrison Elliott, wife of the professor of religious education at Union Theological Seminary, was elected president of the national Y.W.C.A. at its biennial convention at Atlantic City. By a 2-to-1 vote the convention adopted a resolution recommending that the United States serve the cause of peace by methods other than war and advocating "national and international economic and financial pressure" against aggressor nations. Opposition to the resolution was led by Mrs. Allan Knight Chalmers, wife of the pastor of Broadway Tabernacle, New York.

Consecrate Bishop Tucker Memorial Church

Galilee Church, memorial to its founder, the late Bishop Beverley Dandridge Tucker of southern Virginia, was consecrated at Virginia Beach, Va., on April 14. Among those who took part in the service were Bishop Beverley D. Tucker of Ohio and Bishop Henry St. George Tucker of Virginia, who is also presiding bishop of the Episcopal Church. Both are sons of the bishop memorialized.

To Hold Peace Institute at Manchester College

The annual Institute of International Relations, planned to serve midwestern states, has been transferred this year from Northwestern University to Manchester College, North Manchester, Ind. The dates are from June 18 to 28. On the faculty will be Karl Scholz, Kirby Page, E. Raymond Wilson, Clarence K. Streit, Samuel Guy Inman, Otto Kilneberg and Hans Simons.

To Conduct Seminar on Alcohol Education

As a part of the summer school of Cornell College, Mt. Vernon, Iowa, Dean Albion R. King and Dr. J. B. MacGregor, professor of psychology, will conduct a seminar in alcohol education, especially designed for teachers.

Dr. Piper to Speak at Findlay College

Dr. Otto A. Piper, Karl Barth's successor at Münster, now professor at Princeton Theological Seminary, will lecture three times at the Interdenominational Day exercises at Findlay College, Findlay, Ohio, June 10. The lectures will be open to the public.

Canadian Lutherans Form Relief Commission

The Lutheran churches of Canada are creating an intersynodical organization to handle emergency needs which may develop because of the war.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Buck Benny Rides Again (Par.) Jack Benny, "Rochester," Ellen Drew	*Comedy.* Jack boasts of cowboy experiences; then, embarrassed, is forced to make boast good on ranch visit.	Others as well as Benny fans will find this delightful comedy. Interesting variety acts included. *Entertaining.* M, Y
Double Alibi (Univ.) Wayne Morris, M. Lindsay	*Mystery.* Murder suspect poses as reporter to solve mystery killings.	Played with maximum of action, yet suspense is fairly well maintained. For mystery fans. *Good of its kind.* M, Y
†Harvest (French film, English titles) Gabriel Gabrio, Orane Demazis, Fernandel	*Pastoral drama.* Discouraged peasant takes wandering woman into home; then, with new interest, makes barren earth fertile and own poor life meaningful.	A poem, in pictures and music, celebrating fertility of life and man's relation to soil. Done with effortless simplicity and restraint seldom met in American films, yet with overtones of deeper meaning. *Simple, moving, artistic.* M
The House Across the Bay (United Artists) George Raft, J. Bennett, W. Pidgeon	*Melodrama.* Racketeer, in Alcatraz, escapes when lawyer reveals it was wife who framed him. Finding her faithful, returns to face death.	There are convincing performances, but story, built on doubtful ethics since racketeer is treated sympathetically despite eventual punishment, is objectionable. *Undesirable.*
Rancho Grande (Rep.) Gene Autry, S. Burnette, J. Story	*Western.* Foreman sets himself to make young heirs appreciate ranch, and to save irrigation project.	Swift, uncomplicated action; performances a bit more believable than in usual film of this kind. Sequences with "cowboy" music good. *A pleasant western.* M, Y
'Til We Meet Again (Warners) M. Oberon, G. Brent, P. O'Brien, G. Fitzgerald	*Melodrama.* Shipyard romance between murderer on way to execution and girl with fatal heart disease, neither aware of truth about the other.	Sometimes achieves near-poignancy, but "comedy relief" scenes and mechanical performance by Brent mar total effect. Of eleven preceding films reviewed, fifth in which criminal is portrayed sympathetically. *Unconvincing.*
Tomboy (Mono.) Jackie Moran, Marcia Jones	*Drama.* Uncle keeps farm lad from school and fun until new neighbors and timely holdup change things.	Unpretentious little film, rather awkwardly and unimaginatively done, but wholesome and *entertaining for younger audiences.* Y

BEST CURRENT FILMS

For Family: Swiss Family Robinson, The Bluebird, Pinocchio, Young Tom Edison.
For Mature Audience: We Are Not Alone, Gone With the Wind, Dr. Ehrlich's Magic Bullet, Vigil in the Night, Grapes of Wrath, The Shop Around the Corner, Abe Lincoln in Illinois, Of Mice and Men, Rebecca, It's a Date, Lights Out in Europe.

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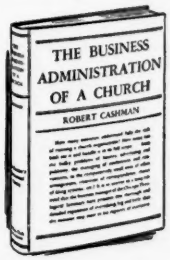

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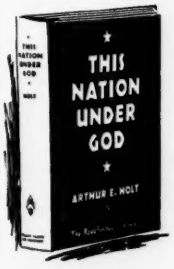

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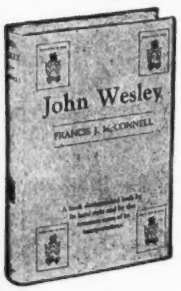

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